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THE  
HISTORY  
OF THE  
REFORMATION  
OF THE CHURCH OF  
ENGLAND.



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M. D. C. LXXVII

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M.D.C.LXXXV

# THE HISTORY

## OF THE REFORMATION

## OF THE CHURCH OF

## ENGLAND.

*The lawfulness of the marriage of  
King Henry VIII. with Queen  
Catharine: and the several im-  
pediments that annulled the same  
with Anne Bullen: the true  
cause of the English Schisme, and  
the Reformation thereupon.*

### CHAPTER I.

**A**Mong the several Authors, that  
give testimony of our home-affairs,  
none seems more ingenuous in his  
Relations, than M. CAMDEN  
late Clarenceux; who, in his prepara-  
ration to the history of Q. ELIZ, re-  
ports, that Q. MARY late of England  
was often heard to say and affirm, *Q.*  
Mary of Scotland to be the certain and

A

W. C. Oc. 18.	066.
W. R. Sep. 9.	087.
W. 1. Aug. 1.	100.
W. 2. Dec. 2.	135.
W. 2. Oct. 26.	154.
W. 1. Feb. 6.	181.
W. 3. Apr. 6.	199.
W. 3. Oct. 19.	216.
W. 1. Feb. 10.	272.
W. 2. Sep. 9.	307.
W. 3. Sep. 20.	327.
W. 3. Feb. 24.	377.
W. 4. Sep. 20.	389.
W. 5. Sep. 20.	412.
W. 6. Aug. 31.	422.
W. 4. Sep. 2.	463.
W. 5. Sep. 9.	483.
W. 3. Sep. 22.	483.
W. 7. Sep. 22.	486.
W. 3. Sep. 24.	509.
W. 6. Sep. 28.	543.
W. 4. Sep. 6.	573.
W. 1. Feb. 17.	598.
W. 1. Sep. 24.	679.
W. 1. Sep. 17.	681.
W. 2. Sep. 30.	688.
W. 2. Sep. 6.	694.
W. 1. Sep. 12.	698.
W. 1. Sep. 8.	702.

# THE HISTORT OF

Q.  
Marys  
affirm.  
of Q.  
Mary  
of scot.  
being  
her rig  
ht heir

undoubted heir of the crowne and King-  
dom of England, next herself. The gro-  
vnd and reason inducing her to believ  
and say the same, vvas, for that Q. Mary  
of Scotland vvas by a vvhole, Royal,  
and unstain'd blood or race, cousin and  
Heir to her; as being the sole daughter  
and heir of James V. K of Scotland, son  
and heir of K James IV. and Q. Mar-  
garet his vvife, eldest daughter to K.  
Henry VII. of England, and eldest sister  
to K Henry VIII. (the sole surviving son  
of the same K. Henry VII.) Vpon default  
of vvhole lawvful issue, ( vvvhich Q. Mary  
of England, by the Iustice of God, thrð  
the demerit of her said Father, foresavv  
vvould determin in herself. ) the Croyvn  
of England, by the Law, Right and  
Iustice of the Realm, shoud have descen-  
ded upon the same Q. Mary of Scotland,  
as sole and lineal heir of Q. Margaret afor-  
said. VVheras she knewv and rightly un-  
derstood, the lady Elisabeth to be born *ex*  
*matrimonio, contra publica honestatis ratio-*  
*nem.* And therfore, as the Canon pur-  
ports, *ab hereditate paternâ excludendam*  
*esse.* Howvbeit let not this abstract from  
those rare and excellent parts vvhervvith  
the same lady Eliz vvas adorn'd. For,  
setting aside the blemish of her Birth; and  
the Excesses, vvvhich by her statists ( no  
lesse for thir ovvn privat ends, than for  
hers, she many times, against her vvill,

Extra  
Gent.  
sunt  
filii le-  
gitimi.  
ca. re-  
ferente



vvas put upon; she had bin a lady not unvvorthy of an Empire: if (as vve said) op'n and manifest Right & justice had concur'd vvith the vvorthines of her parts; and yet (as an other canon purports) *nasci de adulterio, non est culpa nascentis, sed ip[s]us qui generat*: insomuch as the blemish of her birth is to be ascrib'd to her parents excess; and not to any fault in her self. For the better discovery of vvhich her parents excess, becaus the same does much conduce to the matter of this treatise, let the reader observ vvhat immediately follow'd concerning the same.

1. VVhen Prince ARTHUR, eldest son to K. HENRY VII. (being his Father's joy, and the Kingdoms darling) had, vvith a general acclamation of the vvhole realm, at fifteen years of age, nam'd *Catharina* the infant of Spain, and daughter to *Ferdinando* and *Isabella* Kings of Spain; he vvas in so great and dangerous a fit of sickness, as that, by the advice of Physicians, he vvas altogether restrain'd from consummating the mariage by carnal copulation. And therfore after the nuptials, in prevention of any such copulation, a grave matron vvas assign'd to be thir Bed-fellow. For the Princes Sickness grew daily more and more; in such sort, that vvithin five months after, he dy'd. Vpon vvhos Death, the Kings of England, and Spain, for the good of either Nation,

Dist 36  
c. nasci.

Prince  
Arthurs  
condit.  
at ma-  
riage.

# THE HISTORY OF

agreed upon a new Marriage to be had between Prince Henry, ( K Henry vii. other son ) and the same Lady Catharine, if the lawes of H. Church wou'd accordingly admit the same. Hereupon the matter was propos'd to two or three succeeding Popes, wherof the last was Julius 2. VWho with the advice of the College of cardinals, and of the most learn'd Divines and Canonists in Christndō, in that age, ) found, that by the law of Nature, One Brother might rais up seed to another. For the Patriarch Iudas wvild his son Onan to go to the wvife of his decess'd Brother, and to rais up seed unto his said Brother. The same also by the law of Moses was commanded under a pain: and yea hereby the Scripture, that says: *Turpitudinem uxoris fratris tui non revelabis*, is not contradicted. For this last recited Scripture is to be understood of the wvife of the Brother living, and not of the Brother dead. According to vvhich. S. Iohn Baptist said to Herod: *Non licet tibi habere uxorem fratris tui Philippi*; because Philip was then living, and govern'd as Tetrach in Ituria. Otherwise, one Scripture or sacred law shou'd be contrary to another: a thing of absurdity ( if not blasphemy ) to admit. Or else the law of Deuteronomy, being a later law to that of Leviticus, ought to be tak'n as a Proviso or an exception to the former precept

Gen. 38  
3.

Deuter.  
25. 5.

Levitic.  
18. 16.

in *Leuiticus* : for we dare not say that it is an abrogation thereof, upon that rule of the temporal law : *Quod leges posteriores prioribus contraria, abrogant priores*. For both the laws. with the interpretation aforesaid, may well stand together.

2. Inſomuch as upon all this, ther appears no diuine law to inhibit Prince HENRY from marrying the ſaid Catharine: tho' ſhe were the relict, widow, or Princeſſ of Prince Arthur, his elder brother : who, ſul ſeavn years before K. Henrys mariage with the ſaid lady, had bin dead : who left no iſſue by her; and ( which is more, ) who never carnally knew her, in regard of his tendernels in age, his violent ſicneſſ, & his being guarded from her by a grave matron, as aforesaid. In farther affirmanſe vtherof, K. Henry himſelf did ſay to the Emperor Charles ; that he wou'd ſwear, himſelf had the prize or firſt-fruits of her virginity And he cou'd deny no leſſ, when ſhe proſtrated herſelf ( in the preſence of the Cardinals, legats of the Pope, at Black-Friers, ) at the feet of K. Henry, appealing to his conſcience, whether, upon this firſt Bod-embraces, he found her virginal marks, or no : and this by occaſion of an objection there againſt her by John Fathern public notary. ſhe freely depos'd that Prince Arthur never carnally knew her, &c.

Extra  
de spol.  
& resis.  
& liter

12 H. 8.  
C. 5. 6.

3. Now there being no lett or impediment, by the *Divine law*, to bar or stop the mariage between *Prince Henry*, and the *Lady Catharine*; there remain'd only a *Canonical law*, or a human Ecclesiastical constitution of Holy Church, as an obstacle or let to the said mariage; yet nevertheless such a one, as the *Pope*, being the chief pastor of Christs church ( and therefore chief sovereign over al spiritual matters vvhatsoever throvvout Christ'ndom ) might dispense vvithal. As in the like case the *Pope* dispens'd vvith *Christophor Thurland*, to mary the daughter of *George Vvestnes*, vvidovv to *Henry Thurland*, the said *Christophors* elder brother: for ( says the book ) *the head of the Church can do that vvhich our lawes can not*: and yet our law submits it self therunto; becaus such a dispensation is not *contra jus divinum*. The same being the *Popes* povver in these, and such like spirituals; as is the povver of the *Sovereign Majesty* of *England*, ( no less than in all other absolut principalities, nor acknowledgng superiors, ) in temporal matters, as are not *mala in se*, but are *mala*, only. or chiefly, *ratione precepti*, or are therefore *mala, quia prohibita*, by some statut, law, Edict, or Ordinance, to the contrary to the same dispensation not vvithstanding:

4. Hereupon, humble suit vv<sup>as</sup> made



# THE REFORMATION OF 7

on the behalf of the same Prince Henry & the lady Catharin, (by thir Royal parents) to the Apostolic sea, for a dispensation to thir mariage, & (upon deliberat advice, & much debatment by two or three succeeding Popes) Iulius 2. as chief of Crist's church, without scruple or contradiction, to or by any one whatsoever, for the general good of both the Realms, granted his dispensation accordingly. And therupon follow'd a mariage contracted, solemniz'd & consummated by the agreement of thir most Royal parents, by the council of both the Kingdoms, of England & Spain, & by the deliberat consent of the most learned in that age in Christndom: & so continu'd for twenty years & more: not without a sure testimony of Gods good acceptance, by blessing the same with issue, & by the hapy flourishing, & great prosperity of the Kingdom in all things, &c. And finally this mariage was, by the whole Parliament then sitting, acknowledgd to be a most true, just, lawfull, and, in all respects, a most perfect mariage, altogether indissoluble by mans Power or Iurisdiction, as conjoyn'd by God himself.

s This mariage therefore between K. HENRY VIII. & Q. Catharine, being in all respects a most true, just, & lawfull mariage: it must then of necessity follow, that the mariage of the same K. HENRY

C. J.  
P. Hen.  
mariag.  
with.  
P. Cat.  
propos'd  
& allow

juxta  
stat. 1.  
Mar. 1.  
Sess. 2.

K. Hen.  
mariag.  
with  
Anna  
Bullen  
invalid.

## THE HISTORY OF

with Anne Bullen, ( being made during the life of the said Q Catharine, neither divorced, nor at that time pretended to be divorced from him, ) was a most untrue Unjust, Unlawful, & in all respects, a most imperfect mariage For both of them together cou'd not stand, & be good. And therefore the later mariage is justly branded, by the unanimous assent of a whole Parliament, as a mariage that was never good nor consonant, but utterly void & of none effect; by reason of certain just, true, and lawful impediments, confest to Thomas Cranmer Arch-Bishop of Canterbury, &c.

28. H 8  
c. 7.

2. cause  
confest.  
An Bul.  
K. Hen.  
daugh.  
Sanders  
de Schif  
Ang.

6 Amongst which just & lawful impediments, so confest, & ( as it seems ) intended by the statute, & in privat declared to the said Arch Bishop; one of the Principal; ( & the same of it self dirimens matrimonium ) is said, by some that livd in that age, to be, for that Anne Bullen herself was the natural daughter of K. Henry himself, begotten & born upon her own mother, whilst Sr. Thomas Bullen, her reputed Father, remaind longer Ambassador in France. Whereupon, the said Sr. Thomas, upon his return, wou'd have repudiated his wife, had not the King ( by his letter sent to him, by the Marques of Dorset ) interceded for her. Now this impediment ( wherof Sr. Thomas Bullen put the king in mind, before the

mariage vvith Anne) vvas of such force to make a nullity; as that no dispensation, either of Pope, King, or Potentat vvhatsoever, cou'd possibly make it good: as being an act, *contra ius Divinum & naturale*. In vvhich cases no dispensation is, or can be of any avail. But letting this passe (as a mater questionable,) vve vvill proceed to the rest the said impediments so confest, as aforesaid.

7 Another just, & lawvful impediment presum'd to be confest (& the same also *divimens matrimonium*) vvas for that K. Henry kept as a concubine MARY BULLEN. elder sifter to Anne Bullen; the same MARY, being at that time alive. For, *qui adhaerit meretrici, unum corpus efficitur cum ea, erunt enim duo in carne una*. Inso-much as vvhere K. Henry pretended a scruple (after tvventy years cohabitation) for the marying his brother's vvife, vvho vvas long ago deceased, not only vvithout any issue, but vvithout any performance of conjugal Rights:

8. Novv the scruple ought much more to be redoubl'd, in regard he incestuously took the sifter of his known concubine, the said Mary yet living. For this sin sorted in effect to that quality & height, especially in Anne Bullen, of vvhich St. Iohn Baptist argu'd Herod; yea, & in the conscience, as it seems, of K. Henry himself also. Othervvise,

Levit.  
18.

2. cause  
confest.

An. Bul  
sister to  
M Bul.

K. H. n.  
concub.

1. Cor.  
6. 16.

he vvou'd not have su'd for the Papal dispensation, as aftervvards, upon the same point, having then already marid Anne Bullen, he did; yet cou'd not obtain the same. Vpon these, the King put a question to *Sir Francis Bryan*, viz, vvhat manner of sin it vvvas, first to ly vvith the mother, & then after vvith the Daughter? To vvich *Sr Francis* readily answered: Sir such a sin it seems to me, as first to eat the Hen, & aftervvards the chicken. VVherat the King heartily laugh'd, terming him *the Vicar of Hell*.

K. Hen  
Quest.  
203 F. Bry

3. cause  
An. Bul  
espous'd  
to Ld.  
Percy.

In vita  
VVoolfy

9. The third just & lavvful impediment, vvvas, that *Anne Bullen* vvvas betroth'd to the *L. Percy*, son & heir to the then *Duke of Northumberland*: vvchich contract vvvas no less ill taken by the King in regard of his love to *Anne Bullen*; than by the *Earl himself*: vvherupon the King caus'd *Cardinal VVoolfy* to disavow the same: and accordingly the *Cardinal*, ignorant of the Kings love & ends, not vvithout some difficulty, annuls the contract, against the mind & vvill of Both the parties. For said *M. Cavendish* that vvvas gentleman-usher to the *Cardinal*, in a manuscript of the life of his master; as vvherunto he vvvas both an Eye & Ear-vvitnels; & assigns this, for cause of *Anne Bullens* mortal hatred to the *Cardinal*: infomuch as she became one of the greatest instruments of his ruine.

# THE REFORMATION.

11

C. 1.

10. Also Anne Bullen vvas, as the phrase is lustily promis'd, if not therfore contracted (at least, if *consensus & concubitus faciunt contractum*) to Sir Thomas VVyat. For setting aside the loos behavior, immodesties, in chastities & incests of the said Anne, in her Fathers house, in the Courts of France & England, & elsewhere, vvhervvith that age raze her: Sir Thomas VVyat, upon the King's resolution to mary her, discourst to the King the passages that had bin betwveen himself & Anne: yea, & offer'd the King, if he so pleas'd, to let him see vvhat maner of Embracements, she, at his pleasure vvoud afford him; The king, saying he desir'd no such sight, vvou'd not believ him, but forthvvith banish him the court. Howbeit this free speech of Sir Thomas VVyat, prov'd aftervvards the safety of his life: Othervvise he had tasted the same cup vvwhich other her complices had, to the loss of thir several lives.

To sir  
Tho  
VVyat:

Sanders  
ut supra

11 But the chief, most just, most lawvful, & main impediment, that lett'd K. Henrys mariage, either vvith Anne Bullen or any other vvoman vvhatsoever, vvas for that Q. Catharine vvas living, & his mariage vvith her vvas in its force; that is to say, vvith the asorlaid statute, a most true, just, lawvful, & in all respects, a most perfect mariage undivorst, or, by any lawvful pretext, do-

4. cause  
se Q.  
Cathar  
stil living.

K. H. n.  
maries  
A. Bal.  
Dec.  
1532

clay'd to be divorst, annul'd, dissolv'd, or separable by any human power or authority whatsoever, at the time of his mariage vvith Anne Bullen; vvwhich vvvas in or about December 1532. For before mariage, K Henry, of all others, cou'd not obtain the full fruition of his lust vvith her; being a prize, (as she pretended,) reserv'd only for him that shou'd vved her: insomuch as his mariage vvith Anne, seems to be full four months before the 12. th. of April 1533 vvhen indeed a divorce *de fact* but not *de iure* (as presently follovs,) vvvas pronounc'd by Thomas Cranmer, Arch-Bishop of Canterbury: & again, five months after this unjust Divorce (that is to say) on the 7 of September 1533. being the ninth month from the sayd December, the lady Elizabeth vvvas born; the said Q Catharine being then also stil alive.

Stat. ut  
supra.

Cardin.  
Vool'y  
persuad  
Divorce  
& vvhy

12. The occasion of the said Divorce, says the statute, arose out of the malice, perverse affection, & vain-glory of some vvho had insinuated a scruple into the King concerning his mariage vvith his brother's vvife, as dangerous to his soul: Amongst others, yea, of all others, the principal suggester hereof, vvvas CARDINAL VVOOLST vvho most ambitionly aspiring to the Papacy, made' his vvay thereto by the Emperor Charles V The Emperor, upon dislike of the Cardinal's pride & ambition, vvorthily

THE REFORMATION. *re* C. J.

worthily neglected him: in Revenge of  
 vvhich neglect, the proud Prelat fell foul  
 upon the Innocent Queen. Principally  
 because she vvas the Emperors Aunt. And  
 in execution of his said malice, most  
 vvickedly sought to disjoin those, vvhom,  
 by a Holy Sacrament, God himself had  
 apparently joind together. Vpon vvhich in-  
 sinuation, the King, already fir'd vvith  
 the Lust of Anne Bullen, vvho made it  
 no dainty in affording him all maner of  
 immodest dalliance, therby more & more  
 to inrage his Lust; altho she had the good  
 hap to hold out from enjoying the utmost  
 therof, as being pretended to be reserv'd for  
 him that shoud vvied her, greedily layd  
 hold of, & cherisht the vweak-suggested  
 scruple, as a fit pretense to repudiat his  
 most chaste, vertuous & godly vvife Q.  
 Catharin; in vvhom no stain, or ble-  
 mish of life cou'd be found; & in vvhom  
 all gooness had it's abidings: VVhich, the  
 more it vvas, the more it troubl'd the  
 King, as an obstacle to his ends, &, in  
 her place, to take the said Anne, a Game-  
 som, yet in his overvveneing of her,  
 an honest VVoman. VVherupon he sends  
 to the Pope, for Committees to be assign'd,  
 about his intended divorce; & proposes  
 the Committees himself, viz, the said  
 Cardinal VVoolsey, that vvas the Author  
 of the scruple, a subject-born, & extraor-  
 dinarily advanc'd by the King, to the

B

C. vvot  
 olfy &  
 C. Ca-  
 pejus  
 Comitt,



# 14. THE HISTORY OF

*Arch-Bishopric of York, the Bishopric of Durham, to the Chancellorship of England, to the Abbacy of St. Albans, besides many other spiritual Promotions, Offices, & Places of Eminency in the Commonwealth; & Card Campejus, a stranger born, yet nevertheless advanc'd by the King to the Bishopric of Salisbury: whom, albeit they were of the Kings choice & nomination, being himself the Actor in the divorce; yet nevertheless the Pope assign'd for Committees in the same cause.*

*Q. Cat.  
appeals.*

*K. Hen.  
allows  
it.*

*Regist.  
origin.  
59. 60.*

13. From these Committees therefore, as unequal, incompetent, & partial Judges, & for that herself was a stranger-born, as also out of just fears, as she by oath protested, both in respect of the Persons, & of the Place, the Queen appeal'd to the Apostolic-sea, & to the Pope himself, the common Father of all Christians; & humbly besought the King: that according to the Law, Custom, & Justice of the Realm, with his leave, her Appeal, for the Reasons aforesaid, might be allow'd: vvhherunto the King assented. And she therupon, according to the vvords of the VVritt, *ad sedem Apostolicam legitimè appellavit, & appellationis sua negotium coram iudicibus per summum Pontificem ad hoc deputatis sequebatur cum effectu, &c.* The Pope admitting the Appeal, took the cause into his own hands; assign'd a day; *per litteras Papales & bullas instruit*



*menta*, for this appearance; & signifi'd the same accordingly, both to the King & Queen. Vpon vvhich signification, the King apply'd himself to solicit, in his own behalf, both the Pope, & diuers Cardinals; hoping, by reuwards, to corrupt them, & incline them to his Party: But therein not preuailing; he design'd those Reuwards, vvith much more mony, tovvards the purchasing the opinions of some VWeak & Light persons, as vvell in Foreign, as domestic *universities*; by corrupting the *Foreign* vvith mony, & the *Domestic* vvith hopes of Preferment to some, & vvith Threats to others; & herevvhal to procure the *Vniuersities*-seals in affirmance of such this corrupted opinions; vvich, vvith infinit & a most profuse expense of mony, yet not vvithout many difficulties, vv ere at length obtain'd from some of the *Foreign*, & also infore't from other some of the *Domestic*, to the eternal shame of those so corrupted & constrain'd.

Now, *pendente appellatione ad Curiam Romanam*, the King, conceiving no hopes to corrupt the Apostolic see, determin'd, that the Vacancy of the Arch-Bishopric of Canterbury, (by the death of the most Reverend Dr. VWilliam VVarham in August. 1532.) shou'd be the stalking horse for his unjust ends. And thereupon (after offer thereof to diuers vvho,

*K. Hen. labors to corrupt the Pope, &c.*

*But fails. Corrupts some Vniuersities.*

*A.B. VVarham dys. 1532.*

*That see refused by many*

but accepted by Cranmer with the conditions, upon the impious conditions propos'd, receiv'd the same; ) presents *Thomas Cranmer* therunto, upon this *simoniacal condition* or contract, viz, That if the Pope wou'd not sentence the divorce, he nevertheless, *per fas aut nefas*, shou'd do the same. *Cranmer* makes no bones to accept it accordingly. And having a purpose to serv the King's turn, sends to Rome, &, with a manifest & premeditated Perjury, obtains his Pall, upon his oath *pro fide, pro obedientia, & pro unitate Ecclesia*, in the form of all his Predecessors in the same sea.

His resolved Perjury.

A. Bull created Marchioness of Pemb.

Appeals to Rome restrained & why.

14 In the mean time the King & he fall upon this irreligious device: First, that *Anne Bullen* shou'd be created *Marchioness of Pembroke*; thereby to make her more Peeragable for the King; Then to marry her: And by an Act of Parliament to restrain & disable all Appeals made, or to be made to the Court of Rome; thereby, in the generality to disable, amongst others, the *Queens Appeal* aforesaid; to confine the *spiritual Jurisdiction* of England, within the Realm, & to make *Cranmer*, as Arch Bishop of *Canterbury*, supreme of spiritual matters in England: And lastly, that *Cranmer* shou'd call the Mater before him, *ex officio*; &, upon color of the aforesaid scripture, tho' misinterpreted, wherby *St. Iohn Baptist* argu'd *Herod*, for marrying his Brothers wive, & upon

the said pretended universities opinions,  
sentence the divorce.

15. In September 1532. Anne Bullen is accordingly created Marchioness of Pembroke. In December following, or not long after, the King secretly marries her: & in February following, the Parliament, according to the device aforesaid, is call'd. VVherin, against the liberty of Holy Church; against the common Law, Right, & Justice of the Realm; against the purport of the King's sacred Oath, at his coronation; & against the vniversal Justice of Christendom, besides by laymen, the Parliament it self being also a Lay Court, as being temp. Hen. VII. adjudg'd to have no capacity, authority, power, or Iurisdiction in mere spiritual matters, vvherof this mater vvvas one of the chiefest, an Act vvvas past for the disabling of all Appeals already promoted; or to be promoted to the Court of Rome.

16. This Act vvvas no sooner past, but that Cranmer, in the later end of march 1533. most ungodly, as the statute says, against all Law, Equity, & good conscience, prosecuting the same device of divorce, call'd before him, ex officio, the hearing of the mater of the marriage, & grounded himself upon his cown unadvised judgement of Scripture, upon pretended testimonies of certain universities, con-

K. mar-  
ries A.  
Bullen.  
Decem.  
1532.

2 Cat.  
divorce.  
Apr.  
1533.

21 H 7.  
2. 3 4.

24 H.  
3. 12.

1 M. c. 2.

15 THE HISTORY OF

ruptly procur'd; & upon bare & untrue conjectures; without hearing or admitting any thing that could be said by *Q. Catharin*, or any in her behalf, sentenc'd the divorce, viz, upon the 11. th of April 1533. Only for want of appearance by the Queen, being summon'd fifteen days together, for she wou'd not therfore appear, lest she shou'd thereby wrong herself, and her lawfull appeal aforesaid. And the next day after the sentence viz. the 12. th day of the said April, being then Easter-Even, the sentence was proclaim'd. And on Easter-day, being the 13. th: of April, Anne Bullen went openly to the closet, as Queen; to the eternal shame of herself, the King, & Cranmer also.

17. But observe the sequel: In May following, the King was summon'd to a Council: At what time, he, mistrusting the validity of those oppressive and unjust proceedings against *Q. Catharin*, sent the *Duke of Norfolk*, & the *Lord Rochford*, brother to the said Anne, to commune with the Pope about his lingering in the divorce: which he wou'd never have don; had not his conscience inform'd him, that neither his new statutes about Appeals, nor yet the sentence pronounced by Cranmer, were of any force in Law, Equity, or conscience, to bind *Q. Catharin* by either of them,

Howbeit on VVhich Sunday, being then the first of Iune. *Anne* was crownd Queen. But in Iuly following again, upon the lawfull appeal of Q. Catharin aforlaid the Pope, contrariwise, most judicially & definitively sentences K. Henry & Q. Catharin to be by God. in matrimony, most lawfully joynd together, & not to be separated by man. And decreed his mariage wvith *Anne*, *tempore mota litis*, to be null, unjust, & of rash attempt: *Prolemque inde susceptam seu suscipiendam illegitimam fuisse, & esse: prafatamque Catharinam Reginam ad suum pristinum statum, & quasi possessionem juris Coniugalis, & Reginalis dignitatis, restitui & reponi debere: dictamque Regem, dictam Annam à cohabitatione sua, & quasi possessione juris Reginalis ejicere & removere debere, &c.* And upon neglect of doing, as by the Pope was injoin'd, before the later end of September following, the King was to incur Excommunicationis majoris censuras, &c. Before vvhich prefixed time, Q. Eliz. had the misfortune to be born, viz, on the 7. th. of the same September: Insomuch as she was begott'n four vvhole months before the aforlaid rash attempt of divorce, by Cranmer; and born five months after the said attempt; yea & tvo months after the Popes sentence aforlaid, signifid unto K. Henrys Procurators, Solicitors or Agents

An. Bal.  
crownd.

K. H.  
sumond  
to a cō-  
cil but  
goes not.

The Decret.

Eliz.  
born  
Sept. 7.  
1533.

*How  
K. Hen.  
dealt  
w<sup>th</sup>  
Q. Cath*

in these buisnesses, *per literas Papales & bullas instrumenta*. In revenge whereof, the King fell most barbarously on Q. Catharin; inhibiting, by Proclamation, the subjects to call her *Queen*; discharging her household, other than of such as w<sup>ou</sup>d give an Oath to serve her, not as *Queen*, but as Prince *Arthurs Dowager*; but those that took the same Oath, she herself discharg'd; w<sup>her</sup>by she remaind sorely attended, and confin'd her to Bugden. And thus past one w<sup>hole</sup> year, after the coming of Arch-Bishop Cranmer to the see of Canterbury; in heaping one injustice after another, upon the Saint-like Q. Catharin.

25 H.8

22.

*Divorce*

*ratif by*

*Parl. a.*

*Oath to*

*K. H. 8.*

*issue by*

*A. Bial.*

*B. F. sh.*

*Sir T.*

*More,*

*&c im-*

*prison'd.*

18. In January following, the King, by Act of Parliament, ratif'd the sentence, rashly, as aforesaid, pronounc'd by Cranmer, made firm therby his marriage w<sup>th</sup> *Anne*; & upon pain of *Treason* entail'd the Crown upon his issue by Her: & caus'd an Oath to be establish'd for the observation of the Act. W<sup>her</sup>unto w<sup>hen</sup> Dr. Fisher Bishop of Rochester, and Sir Thomas More, amongst others, being in thir times the Lights of the W<sup>orld</sup>, w<sup>ou</sup>d not swear, they were both committed to the Tower: and afterwards for denying the King's *Supremacy* in Spirituals, were also both beheaded: For w<sup>hen</sup> Cranmer had serv'd the Kings turn in the divorce; then at an

# THE REFORMATION. 31

other sessions of Parliament, to omit, in this place, multitudes of other injustices, to the church, her liberties, & the Clergy it self, the King in November 1534. took by Act of Parliament, the *Supremacy spiritual*, a præsupposition beyand all example in any secular Christian Prince, before this time, vvhatsoever, upon himself, to the op'n breach of the Ecclesiastical Hierarchy, & of the subordination of secular Princes: in asmuch as they be sheep of Christs fold, & under one Pastor vvho is only dependent upon the independent & invisible head, our Lord Iesus. VVherby the Realm became divided and cut off from Christs mystical body, the church; & a gap vvvas layd op'n to all those Sects, Schisms, Errors, Hæresies, and miscariages, vvwhich after vvards followed, both in his ovvn time, & under his Children, K. Edvvard, & Q. Eliz. Also in that Session, an Oath vvvas established, tearm'd of *Allegiance* to him, & to the heirs of his body begott'n of the said Anne; to the utter excluding the L. Mary, his daughter begott'n of the same Q. Catharin.

19. In February 1535. di'd that most excellent & vertuous Princess Q. Catharin. VVho from her death-bed directed few, but pithy lines to the King, in advice of his soul's health, in declaring her free Forgivness of his many vvronges unto

C. J.  
16. H.  
8. 1. 9.  
K. H. su-  
premac<sup>y</sup>  
enacted.

26. H.  
8. 2.

1535.  
Q. Cath<sup>arin</sup>  
dies.



22 THE HISTORY OF

An. Brl.  
mour-  
ning.

Is be-  
headed.

her, & in recommending to his care the Daughter of them both, the provision for her women, the recompense of her men-servants, &c. In such terms & fashion, as mov'd the King to Tears. Howbeit, the grief which Anne conceav'd therat, vvas in that she di'd so much admir'd, & made so blest an End. VVherfore she scornfully mourn'd for her, in a yellow satin gown, little thinking that her ovvn turn vvas so nigh at hand. For, as she supplanted Q. Catharin in the King's due love; so *Iane Seymore* supplanted her again, & obtain'd the King's favor in that measure; as he prefer'd *Iane* far before her in his affection; which vvas tak'n off from Anne, upon the sight of an ugly abortiv which she brought forth, some ten days before Q. Catharins death. And in May following 1536. her incestuous, disloyal, & adulterous cariage came to the notice & observation of the King: VVherupon, she lost her head, & her complices thir lives; vvithout any sorrow or mourning either by the King (as appear'd by his speedy & suddain marriage vvith *Iane Seymore*, upon the very next day after the beheading of the said *Anne*) or by any others of honor, estimation or credit, saving her kindred, or such as depended on her.

20. It seems that in the life-time of *Anne*, K. *Henrys* conscience found out all



the aforesaid impediments, & that his marriage with her, was neither good, nor consonant to law, but utterly void, & of none effect: as by the contexture of a Statute, made one month after her death, may be gather'd, which repeal'd the two Statutes made 25. H. 8. 21. whereby the establishment of the crown was made upon K. Henry, & his heirs begott'n of the said Anne: And an oath of allegiance fram'd accordingly: which not to admit, or to refuse, was no less than High-Treason. But now this new Statute contrariwise makes it Treason to affirm the same marriage to be good, or consonant to law: for these, or such like, be the very words thereof: Whereas God has brought to light certain impediments unknown at the making of the said two Statutes, but since confessed to Arch-Bishop Cranmer, whereby it appears that the said marriage was never good, nor consonant to the laws, but utterly void & of none effect; whereupon the King was lawfully divorc'd from her (in the life-time of the said Anne:) as also, lest the L<sup>d</sup> Elizabeth, born under that unlawful marriage (by vertue of the succession of the crown, thereby limited) should succeed in the Imperial Crown of the realm, against all honor, reason, equity, & good conscience: & for that the Clauses & Articles in the said Act,

28. H. 8.

c. 7.

24. THE HISTORY OF

are becom. so dishonorable, and so far  
distant from the du cours of the Com-  
mon-Lawes of this Realm, and so much  
against good reason, equity and good  
conscience, that they cannot be sustain'd  
and tolerated to continu and indure,  
vvithout great peril & division hereafter  
to be had, by occasion of the same,  
among the subjects and thir poster-  
ities, &c. It vvas enacted, that the  
said two Acts, in the Point aforesaid,  
shou'd be repeal'd: and that such as do,  
or shou'd do, vvrite, print; &c. against  
the same Mariage, shou'd be pardon'd  
That the same mariage between the King  
and Anne Bullen, shoud be repured,  
deem'd, & judg'd to be of no strength,  
verru or effect: That the separation &  
divorce therof, by the sentence of the  
Arch Bishop of Canterbury, shal be good  
and effectual, & so reputed by the sub-  
jects, thir heirs and successors: That  
no Appeal, Revocation and Annulation  
of the said sentence, shal be had, tak'n,  
allowvd or admitted: That the Issu born  
and procreated under the said Mariage,  
shal be reputed, tak'n and accepted to  
be illegitimat to all intents and purpo-  
ses, and utterly forclos'd, excluded and  
barr'd to the claim, challenge, or de-  
mand to any Inheritance, as lawvful  
heir or heirs to the King, by lawvful  
descent: That vvholesoever shal take,  
accept

accept, name, or cal any of the chil-  
dren born under that mariage, to be  
legitimat, & the Kings lawvful chil-  
dren, or shal take, and believ the said  
mariage to be good and lawvful, shal be  
guilty of *High-Treason*, &c.

21. Thus did K. Henry himself brand,  
or set forth his Lawvless proceedings in  
his mariage vvith *Anne Bullen*, and an-  
noul the same: Thus did he disable the  
*L Elizabeth* to be inheritable to the Croun,  
or to claim any other Inheritance, as  
heir to himself; and his case of mariage  
vvith *Anne*, to the *Popes censure* afor-  
said. VVho being by the Right, iustice, and  
Lawv of the Realm, suprem Ordinary over  
all ordinaries, and before vvhom, *lis fuit*  
*mota & contestata*; it must needs follovv,  
that vvheras *Pigot* said: Ev'ry Parson  
may take advantage upon a Bishops  
certificat, of general Bastardy or Ille-  
gitimation; *à fortiori*, may ev'ry mem-  
ber of the vvhol Church, take advantage  
of the Popes certificat therof. For accord-  
ingly, *Francis the Dalphin of France*, &  
*Q Mary of Scotland* his vvife, took ad-  
vanrage, and stil'd themselvs King and  
Queen of England, as aftervvards fol-  
lovvs: In somuch as upon all this it ap-  
pears, that, *quâcunque viâ datâ Q. Eliza-  
beth*, both by the Lawvs Temporal, and  
*Spiritual*, vvvas a Prince *de facto* only &  
not *de jure*. For, albeit Part of the for-

*Plow-  
den 437*

*18. Ed. 4  
c. 1.*

26 THE HISTORY OF

18 H. 8.  
never  
repeal'd

Extra  
qui sunt  
filii legi-  
timi.

c. Re-  
fente.

K. Hen.  
settle-  
ment of  
the Crowne  
unjust.

35. H. 8.  
1.

said Statut, 18. Hen. 8. in the point on-  
ly concerning *Q. Mary* and her Disabili-  
ty, vvas, in her first Parliament repeal'd;  
yet neither vv ere the asorfaid points, ar-  
ticles or clauses, concerning *Q. Elizabeth*,  
by *K. Henry*, *K. Edward*, *Q. Mary*, nor  
yet by *Q. Elizabeth* herself repeal'd or  
annuld. VVherfore, if by the common  
Lauv of all Christian Nations, Children  
born out of mariage, *contra publica honesta-  
tis iustitiam*, in privat men's cases, be  
excluded from Inheritances: much more  
ought it to hold as a Lauv in the succes-  
sion of the Croun; vvherinto *nihil coin-  
quinatum*, ought to enter.

12. But this nevertheless, such vvas  
K. Henry's unjust malice to the Royal hous  
of Scotland; and such his Tyranny in di-  
vesting and overthrowing the Laws and  
Rights of the Realm; as that, rather than  
the Croun shou'd fal upon that Royal house,  
he caus'd a statut to be made, purporting, *A  
limitation of the Croun*, first upon himself,  
and Prince Edward his son, and the heirs  
of thir bodies: and for default of such issu,  
upon the L. Mary, & the heirs of her bo-  
dy. (as, by Law, it ought. but, for default  
of such issu, upon the L. Elizabeth, & the  
heirs of her dody. (as, by Lauv it ought  
not.) And farther, in default of such issu,  
then, to such Person or Persons, as himself,  
by his Letters patents under the great seal,  
or by his Lastwil in writing, sign'd with his

hand, shal give, dispose, or limit the same, But forasmuch as this statut (being an execrable impiety.) made a Donativ of the Croun, and a diversion therof by his Gift, deed, or Last-will, from the rightful successor ( to the peril of making a vvors division, than that of the *Red-rose* and the *VVhite* ) it cou'd no vvays bind or forclose the rightful Inheritor, no more, than the statut of Henry 4. for intailing the Croun upon him & his heirs, or the continuance of vvvo descents: or the attainer of K. *Edvvard* 4. his father, took place, or any vvays prejudic'd the same K. *Edvvard* 4. For, this notwithstanding, or any other general rule or maxim in the Law vvhatsoever ( which can never extend to bind the Croun ) K. *Edvvard* 4. vvvas declar'd a King, *tam de facto, quam de jure*, after much blood spilt. And all the three *Henrys* of *Lancaster* vvvere found to be Kings *de facto* only, and not *de jure*. And so it is to be said of Q. *Elizabeth*, tho' othervvise a Lady of most rare and excellent parts (as likvvise the said three K. *Henrys* vvvere.) And novv especially that vve have the blessing to injoy a King, as vvvel *de facto* in possession, as *de jure* by lawvful descent: that is to say, *James* by the Grace of God King of England Scotland France and Irel-land, sole surviving Brother and Heir to King *Charles* 2. son & heir to K. *Charles* 1.

Cij

1. H. 4  
2.g. Ed. 4.  
1  
g Ed 4.  
8. g. 10.  
11.

## 28 THE HISTORY OF

vvhoo vvas son and heir to King *James 1.* vvhoo ( as *Brian* said by *K. Edward 4.* ) vvas, upon his access to the Croun of England, France and Ireland, in his promitter, as son & heir to *Mary Q. of Scotland*, Cousin and indubitat heir to *Mary Q. of England*, &c. as, in the begining of this Chapter, is set forth and declar'd.

23. Moreover the Proceedings before Arch-Bishop Cranmer, vvere done *coram non Iudice*: for that he vvas not indifferently chosen by the King and Queen ( as the case requird: ) but ( being the subject of the King, and vvholly at his pleasur and direction ) vvas made Iudge by the King himself, that vvas Actor in the divorce. VVheras *Q. Catharin* vvas a stranger ( othervvise than by the Intermariage of the King and her ) and a *Spaniard*-born, vvrongfully opprest in the Cause, for vvant of indifferency in the Iudge: Besides, that the Iudge vvas a man chos'n out of the family of *Anne Bullen's* reputed Father, ( to vvhom he vvas a Chaplain ) he vvas much affected to *Anne*; desirous to advance her, yea, & oblig'd therto, as recommended by her and *Sir Thomas Bullen*, as a man fit to comply vvith the King in the mater of the Divorce: and therin became capable of a premeditated Perjury, in svvearing Canonical obedience to the Apostolic sea,

# THE REFORMATION 15 C. 1.

and immediatly prevaricating the same. And finally he vvas nor lawfully authoris'd to call the mater before him *ex officio*; for that the Parliament, being but a Lay-court, cou'd confer no such authority upon him; having of itself no power, authority, or Iurisdiction in spirituals: *nemo enim plus juris in alium transferre potest, quàm quod ipse habet.* Also the Apostolic sea, being the chief Consistory of all Christ'ndom, by the lawfull appeal of Q. Catharin, vvas really possesst of the mater. And yet nevertheless, *pendente appellatione ad Curiam Romanam*, the Parliament, being an inferior Court in Spirituals, especially to that Consistory, attempted to interpose therewith, being indeed a Caus not incident to the cognisance of any Lay-court, or to the Iurisdiction of any secular power vvhatsoever. Yea, *pendente appellatione ad Curiam Romanam*, the hands of all Metropolitans, Arch-Bishops, Bishops, Ordinaries, and other spiritual Iudges in causes spiritual (as this vvas) are, and ought to be clos'd and shut up from meddling or interposing vvhith any mater promoted by appeal to the Apostolic sea; as the very forms of supersedeas, *pendente appellatione ad Curiam Romanam*, may teach and inform us. For (as aforesaid) the Pope is the supreme Ordinary over all Ordinaries, as from vyhom all other Ordinaries,

21 H. 7.  
7 c. 2.  
3. 4.

Regist.  
origin.  
70 71.  
H. 7.  
497.

## 46 THE HISTORY OF

ft. H 4.  
c. 7. 8  
Bracton  
301.  
402.

have thir Iurisdiction spiritual, as thir year-books do declare. And therefore, as vvhhen the Royal Majesty (from vvhom all *Temporal Iurisdiction* is deriv'd) takes (upon an appeal) the mater into his ovvn hands, the hands of all other Temporal Iudges are bound up from farther proceedings therin, becaus the King is the so- vvreign Iudge of all other Iudges vvhatsoever: so the Pope, having admitted the Queen's appeal, had therby clos'd the hands of *Cranmer*, or any other *Spiritual Iudge* vvhatsoever, from any proceedings in the caus of the appeal; especially as the *Lavv* stood at the time of the first appeal: and therefore the divorce vvvas made *coram non Iudice*, viz. by *Cranmer*, that had no lavvful authority for the same.

n

24. To conclude this Chapter upon the Injustice of the Kings Divorce, and upon the unlavvfulness of K. *Henry's* marriage vvith *Anne Bullen*, followv'd one Mischief after another, in and throwvout all parts of the Common-vealth. For, first, the Liberties of the Church vvvere prevaricated, and unduly interpos'd vvith, by almost a hundred severall staturs, made by him and his son in thir Lay-courts of Parliament, by an annual gradation from ill, to vvorse (as in the next succeeding chapter shal partly appear) until this current of mischief was stopt by *Q. Mary*



# THE REFORMATION. 31 C. J.

of England. Secondly, the Crown vvas intruded upon for forty four years together, by a Princess, tho in many respects of brave & Royal parts, yet altogether incapable of the Crown, in regard of the indelible defects of her Birth; as vvherupon arose all the miseries, calamities, anguishes, vexations, troubles, imprisonments and martyrdoms, not only of *Q. Mary of Scotland*, for no other cause, but only for that the said *Q. Mary* vvas, de jure, Q. of England (vvheras *Q. Elizabeth* vvas de facto only) but also upon many of her Catholic friends as vvell in Scotland, as in England; upon no other reason, than that the said Catholics vvvere held and suppos'd both by the state in England, and the Rebels in Scotland, to be over zealous affected to her Right and Title, (as in this Treatise, shal, God vvilling, farther appear.) Thirdly and lastly: By reason of the said marriage (being the Root and Foundation of all the succeeding Evils) the Common Law, Right, Justice and Custom of the Realm vvas violated and inverted, good lawvs abolishd; and in place therof, new, strange, and unequal lawvs vvvere establishd: therby to make a faction or Division among the people, for the better upholding of a Title de facto, as vvill hereafter farther appear: And all this against the purport of the Kingly

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offices, or Royal oaths solemnly tak'n at  
the severall Coronations of K Henry VIII.  
K Edward VI. and Q. Elizabeth, for the  
preservation of the liberties of H. Church,  
the Rights, of the Crown, and the antient  
Laws and Customs of the Realm, and  
for the Abrogation of evil or bad Laws,  
and the Establishment of good and just  
Laws.



## CHAPTER II.

Of K. Henry the 8. and King  
Edward the 6. thir Parliamen-  
tary proceedings in destroying  
the Jurisdiction of Holy Church,  
in erasing the spiritual Walls  
or building thereof (wherby in  
times past the English were kept  
in Peace and unity with the  
whole Christian world) being  
one of the deplorable consequen-  
ces upon the unlawfull mari-  
age betveen K. Henry 8. and  
Anne Bullen.

THE Axiom of the Philosopher  
affirming, *uno absurdo dato, plu-  
rima alia sequuntur*, holds always  
constant: &c, as in other things it is ap-

parent; so it is most remarkable in the course which *K. Henry* took, after such time as he put on a resolution to contract and marry *Anne Bullen*, *contra publicam honestatis justitiam*. For, abstracting from his other Tyrannies and excesses (which in thir Kinds were matchless, & beyand example of all his Predecessors, or of any others bearing the name of *Christian*) VVe will treat only of such impieties, as, under color of *Parliamentary Authority*, he inforc'd upon *H. Church* and her liberties; to the end, that by a scanning had therof, the Reader may judge of the Rest; and of the Progreis therin, by those that govern'd the state under *K. Edward*, which we thought good to distribute into three severall Heads or Chapters; wherof in this present Chapter, we will set forth the *Violation* of the *Churches Spiritual Jurisdiction*: In the next, the *Erasure* of the *material VVals* therof; and in the third, the *Oppression* of the *Clergy* and the *Living members* therof.

2. Forasmuch therefore, as that upon *K. Henrys* Resolution aforesaid, nothing more withstood his ends, than his Regal Office, touching the upholding the liberties of *H. Church*, according to the first and chiefest branch of his Royal Oath, taken at his Coronation, and ratifi'd with the receaving of the *B. Sacrament*, *as posuit in calum*, and, in open *prævaricac*

### 34 THE HISTORY OF

tion therof, he made his paffage from one injustice againſt H. Church unto another, and from that other again, unto a ſucceeding other, until by linking one to another, he, and thoſe that ſwayd the ſtate under his Infant ſon, fell into the depth of all iniquity againſt the Church, had miſerably pilld and ſpoil'd her, yea, had utterly extirpated her; had not God, in due time, ſent *Q. Mary* to ſtop the violence of the Current or Torrent; for this was his Parliamentary journal touching the infringing of her Jurisdiction.

1529.

3. Immediately upon *Q. Catharin's* Appeal aforeſaid, *K. Henry* call'd a Parliament ( which, tho' it be the higheſt Court of the Realm in *Temporalibus*, & *Temporalitati annexis*, yet in *Spiritualibus*, & *Spiritualitati annexis*, it has neither power, capacity, authority, nor jurisdiction; as being a mere Lay Court, for Lay-cauſes only, as was adjudg'd *tempore Henrici 8* by eight ſeveral ſtatuts ) to interpoſe with *Sanctuaries*, in reſtraining thir Liberties, and cauſing Sanctuary-men upon thir Abjuration to be burnt in the hand. Likewiſe with Probats of *Testaments*, conteining them within thir peculiar Dioceſes, with *mortuaries*, with liberty of *Pluralities* ( inhibiting them to be procur'd from *Rome* ) and with the ancient Privileges of the Clergy, in cauſes criminal.

21. H 8.

c. 2. 5.

6. 13.

1530.

25 H 8

c. 14. 15.

1531.

23. H 8.

c. 1. 6. 11.

# THE REFORMATION. 35 2.

4. After this nibbling at the *Spiritual Jurisdiction* ( which servd for an Introduction to the rest, therby as it were to make a tryal, how the pople relishe it, as also to inforce the Clergy to be Mediators for him to the Pope in his case of divorce, wherwith nor prevailing, he causd the Parliament, upon false pretences ( as afterwards in a fit place shal appear) to restrain *Appeals from Rome*: therby, in the generality, to disable *Q Catharins Appeal*, as afor said, and to inable Arch-Bishop *Cranmer* to be supreme in spirituals, according to a project contrivd and devis'd between the King and himself, as afor said.

1532.

24. H. 8  
c. 12.

5. In the next year the Parliament, by nine statutes farther restrained the Privilege of Clergy. Interpos d with *Sodomy*, *Heresy*, *Pluralities*; as well with the Kings new *maringe*, as with other Mariages also. And attempted to destroy the Power, Authority, and Jurisdiction of the Pope, and to cut off the antient Intercourse between the Realm and the Apostolic sea, therby to make room at home, for the Kings own spiritual supremacy; for by these statutes, all Appeals, Licences, Bulls, Dispensations for ipiritual matters; also Annats, First-fruits, *Tenths*, *Peter-pense*, *Impositions*, and antient payments to the Court of Rome, or the Apostolic sea; likewise all visitations of *Dioceses*, *Abba-*

1533.

25. H. 8  
c. 3 c. 12  
14. 16.  
19. 20.  
21. 22.

ties, Monasteries, and Religious houses; and lastly the usual Resort of the Clergy to general Councils or Assemblies beyond the seas for religion, were restrained and inhibited: yea and in that session, not only the Election of Bishops was turn'd from the ancient course; but a power also given to the King and to his thirty two Commissioners ( sixteen Lay-men, and sixteen Ecclesiastical men) to abrogate such Canons and Ecclesiastical constitutions, as were, by him, tearm'd to be against his prerogative, or rather these new statutes, and retaining the rest. And thus, by these unjust degrees, was the Pope depriv'd of his Right, and the way made open to K. Henrys supremacy; whereupon it follow'd, that the spiritual Head being cut off from the English Body, the Body it self, being remov'd by dismembration, does decay, dy, & wither away. And the force of Canons Ecclesiastical ( which were the Rails, Pens or stakes to hedge and keep the sheep in one fold of unity ) being taken likewise away, the sheep themselvs must needs be dispers'd in the wilderness of variable opinions, and in danger to perish and be confounded, for want of that *one Fold*, and that *one Pastor* which our blessed Savior himself constituted and ordeind for the unity, concord and harmony of his H. Church, throwout the  
Christian

Ioh. 6.

# THE REFORMATION. 30 2.

Christian world, thro all ages.

6. This preparation being made, the Parliament, which heretofore ( as the Judges in his Fathers time say ) could not make the King a spiritual man, or inable him to be a Parson of a Benefice with Cure of souls; or, of it self, without Papal grant, caus him to exercise any manner of spiritual Jurisdiction, other than such as had bin, by Papal Grace, Grants, and indult from the Apostolic sea, heretofore granted to the croun, must now by *seav'n* several Acts, upon some new unknown transcendent power, attempt to settle the *Supremacy Ecclesiastical*, over all souls, causes and matters Ecclesiastical whatsoever, in England and Ireland upon the King: yea, and presume to inable him to redress all Errors, Heresies and Abuses in the Church VWhich Act was no sooner past, than that, for the better support of this new Honor and title, which never before this time any Christian, Prince, King, or Emperor presum'd to take upon him, a new law pass'd, to give him the *First - fruits* and *Tenths*, not only of *Arch-Bishops* and *Bishops* and certain exempt Prelacies, which the Pope, ever since the first planting of Christianity among us, had receavd and taken, but of all the *inferior Ecclesiastical Promotions*, some few excepted, in England whatsoever, which the Pope never had,

21. Hen.

7. 2. 3. 4.

1534.

26. Hen

8 c. 1. 2

3. 13 14.

15. 17.

D

# 38 THE HISTORY OF

Nay farther, the Parliament gave him also power to make and creat *suffragans*, being a matter merely spiritual, to no other end, but that these *suffragans* shou'd supply the places of such Abbats & Priors as had places and voices in the upper house of Parliament, whom now he intended to suppress: Howbeit, lest these high attempts, against the churches Jurisdiction, shou'd caus him to be taxt with Apostacy, infidelity, schisme or Tyranny ( wherof his conscience accus'd him, ) this session ordein'd: That whosoever shou'd say, or publish the King to be an *Heretic a Schismatic, a Tyrant, Infidel* or an *Apostata*, &c. he shou'd be a *Traytor* &c. and lastly, it interpos'd with probats. of *Testaments*, with Farmage of *Benefices*, and ordein'd an *Oath of Allegiance* to him, and the *Heirs* of his body by *Anne Bullen*, &c.

1535.

17 28.

Hen 8.

c. 8. 15.

19. 21.

7. The next year the Parliament, by five statutes, first renew'd the power giv'n to him and his *thirty two commissioners* for the Abrogating, and reteining of *Canons Ecclesiastical*; which nevertheless by the said commissioners were found so compact together ( by the Assistance of the Holy Ghost, which never fails the Church,) as that scarcely one stone or Canon cou'd be taken out of this spiritual Building, without a consequence of many Absurdities, tending to



# THE REFORMATION. 39 2.

extinguish all lease in Religion : Also it fell again upon *Tithes, Sanctuaries and Titles.*

8. The next year six statutes were made touching the *Privilege of Clergy, First-fruits, Leasing of Benefices, non-Residence, Disabling of Bulls, Breves, Faculties and Dispen- sations from the Pope* ; prohibiting all persons to extoll or defend the *Bishop of Rome* ( for now also, by the Kings Proclamation, the said Bishop must no more be call'd POPE ; but the word POPE must be rac'd out of all books, writings, instruments, &c. ) upon the pain of a *Premunire* : causing all persons, Clerks and Laics, upon thir promotion to Benefice or office, to renounce the Popes authority : and to repute all such Oaths, as were giv'n for the upholding the same authority, ( by Arch-Bishops and Bishops, upon fetching thir palls or confirmations from Rome, *pro Fide, pro obedientia & unitate Ecclesia* ) to be void : or upon Refusal thereof, to be *Traytors*. VVherof it came to passe, that ( as *Sir Thomas More* said ) A man may commit *Treason*, and yet not *sin* : VVheras sin is inseparable from any other *Treason* at the Common-Law whatsoever.

9. Now while this Havoc, Rapin & Violence was made upon the Liberties of the H. Church, the evil Life, Fornications, Adulteries, Incestuities and Incess of *Anne Bullen* came to light, and were

1536.  
28 Hen  
8. c. 17.  
10. 11.  
13. 16.

28 H 8

c. 7.

K H.

Mariag

with

A. Bul

enacted

void L.

Eliz.

ilegitim

Note.

LaRoch  
ford.

discoverd. And therupon the Parliament declar'd the Kings mariage with *Anne Bullen* (for which only caus all the aforesaid Excesses and Tyrannies were made) never to have bene good, consonant to Law, or of any effect, but very dishonorable: and declar'd likewise the *L. Elizabeth*, born under that mariage, to be illegitimat, and of no capacity to succeed the King in his Kingdom, or in any other Inheritance, as heir to her Father. And farther declar'd such as should say, the said Mariage to be good, or the *L. Elizabeth* to be legitimat, to be Traytors: wherby the King foully branded the only moving caus and foundation of all these his Excesses. But, *impius, cum in profundum venerit, contemnit*. For, this notwithstanding, he still prosecuted his Impieties against the Church and her Liberties.

10. There is a domestic Tradition in the Honorable Family of the *Lady Morley* to this effect, viz. That the *Lady Vice-Countess Rochford*, daughter of *Henry Ld. Morley*, fir-nam'd *Gods-cross*, a learn'd, wise, and religious nobleman, had utterly withdrawn herself from the Court and company of the pretended *Q. Anne*, with a Resolution not to return. VVhich purpose was diverted by earnest Letters from the said *Anne*, whose Brother the *Lord Rochford* was the said *Ladys Husband*;

## THE REFORMATION. 41 2.

whereupon she was loudly call'd upon one night, in her sleep, as she lay in bed at her Father's house *Halingbury-Morley in Essex*, where her Chamber bears the name *R. Ashford* to this day, by a voice which so distinctly spake these words [*Return not to Court*] as that she awak't therewith; and looking aside, beheld, to her seeming, her own Head cut off, and held up to her between one's hands: which affrighted her into a confirmation of her former Resolution; which, for her Life and safety, was so necessary. But overcome in the end, by the said Queen's restless importunities; she neglected all warnings, and went, tho' pensively, and with a kind of fore-boding Fearfulness, but perish'd with the Queen.

11. During this passage, and upon the Kings dividing the Body of the Church from the spiritual Head, his separation thereof from the communion of all *Christendom* besides, his Repeal of the statutes against *Heretics*, and his bringing the sacred Canons into contempt, and to be expos'd to the Censure of *Lay-men*: it was wonderful to observe how that in these unjust courses (especially in the point of *Supremacy*) divers of the Clergy sooth'd the King: the reason being, for that the King fell more heavily upon them, than upon any other sort of people: is so much that some of them (and those

## 42 THE HISTORY OF

also Bishops ) preacht opnly against the Popes supremacy. But *Latimer* and *Shake-spear* Bishops, *Frith*, *Lambert* and others set op'n the Floud-gates of *Lutheranism*, *VVicliffism*, *Anabaptism*, *Arrianism*, and of other old condemn'd Heresies : the Professors wherof by the King inforc'd to recant, and bear Fagots, or else to be hang'd or banisht. And for the better restraining therof, the King himself first set out a book intitl'd [ *Articles of Religion divid'd by the Kings Highness.* ] But this not prevailing, as proceeding from a Lay-man, no less incapable of the true sense of Scripture, than the Heretics themselves ( as themselves conceavd ) the Lord *Cromwel* being a Lay-man likewise ( yet the Kings *Vicar-general* in *Spirituals* ) set out certain *Injunctions*, causing, amongst other things, the *Bible* in *English* to be had in ev'ry Church : wherupon gusht out presently a Deluge of Heretical Opinions, ris'n in the Kings own observation, to the Consequence of a great Division both in the Church and Common-wealth, as by an Act of Parliament, made in the 34. th year of his Reign, it may fully appear.

K's Ar-  
tic. of  
Relig.

1539. 12. At the next ensuing Parliament,  
31. H. 8. the King, having upon the suppression of  
c. 6. 9. the Abbys and Monasteries ( as in the  
10. 13. next Chapter will appear ) driv'n the Re-  
44. ligious from thir Cloisters made five

statuts touching the *Churches Liberties* : wherof some , in recompense of wrongs done to the same Religious , inabl'd them to sue , and be su'd , to inherit and to purchase , contrary to thir Vows of Obedience , Poverty , & Chastity. Others inabl'd the King to erect new *Bishops* and thir sees or *Bishoprics* : to make Translations , Ordinances and statuts concerning them : Also the placing of *Bishops* in Parliament under the Lord Cromwell , the Kings Vicar-general ; and , in redress of the *Hereses* in the last Paragraph mention'd , other some may be said to be for upholding of the *Churches Liberties*. For , by the *Statut of six Articles*, it was ordein'd : That if any man denyd the *Real Presence* in the B. Sacrament ; he shou'd suffer and forfeit as in case of *Treason* : and whosoever maintain'd that the B. Sacrament might be administred in *Both Kinds* to the Lay people ; or that *Priests* might marry ; or that *Privat masses* were not according to Gods Law ; or lastly , that *Auricular Confession* was not necessary in the Church of God ; he shou'd suffer and forfeit as in case of *Felony*. This infliction of *Temporal Punishments* , tho externally it were more bitter than that which the *Canon Law* prescribes , yet in the stoppage of *Heretical Opinions* , it prov'd not of that force or efficacy to bind the *internal Conscience* , which the *Holy Ca-*

# 44 THE HISTORY OF

nons, by the instinct of the *Holy Ghost*, have to bind the same, especially before they were prophand and brought into Contempt, by the intermedling therewith of the King and his thirty two Commissioners; being half Clergys, half Laymen, and by the Lay Courts of Parliament.

1540. 13. The next Parliament, by twelve  
33 H 8. several statuts, fell farther upon the Pri-  
6. 2. 7. 12. vileges of the Clergy, and caus'd men  
15 22. of *Holy Orders* to be burnt in the Hand:  
23. 26. upon *Sanctuaries* by extinguishing them,  
44 45. certain excepted: upon sanctuary-men:  
47. upon the Kings divorce from the L. Anne  
of Cleave: upon *Incontinency of Priests*:  
upon Bishops *Chancellors*, *Arch Deacons*  
and *Officials*: upon *Tithes*: upon the  
Inabling of all maner of *Marriages* made  
in *facie Ecclesie*, notwithstanding any  
Precontract (therby to enable the Kings  
intended marriage with the L. Catharine  
Howard, who was precontracted to Tho-  
mas Culpeper Esqr: upon *Vnion of Parishes*:  
upon *First-fruits*, &c.

1547. 14. Also the next succeeding Parlia-  
33 H 8. ment, by seaven statuts, interpos'd with  
6. 14 21. *Conjurations*, *Witchcrafts*, *Sorcery*, *in-*  
28 29. *chincements* and *Prophecies*, with *Sanctua-*  
50. 31. *ries*, with the Kings Divorce, from the  
L. Catharine Howard, and with a course  
for the Disclosure of *Incontinency* either  
of the *Queen*, or of any such as the King

shall make mention of marriage unto, upon pain of *Treason*: with *non Residence* in some cases: with inabling *Religious men* to sue and be su'd, to inherit or purchase; with making a *Chapter* to the Bishop of *Conventry* and *Litchfield*: with the annexion of the Bishopric of the Isle of man, and of the Arch Deaconry of *Richmond* to the Bishopric of *Chester*.

15. The King, amongst other of his courses for the restraint of Sects, Errors, and dangerous Opinions, inducing the People, as the statute says, to unfaithfulness, misbelief, miscreancy, and contempt of God, to the utter damnation of souls, had, in stead of Canons and Constitutions Ecclesiastical, which now were brought into contempt, caus'd in the year 1540. a statute to be made, whereby such Determinations, Decrees, Ordinances in matters of *Religion*, and such Rites and Ceremonies shou'd be observ'd and kept, as shou'd thereafter be made by Arch-Bishops and Bishops and Doctors according to *Gods word*, not contrary to the Kings *new Statuts*, but by the Kings advice, and to be confirm'd by his *Letters patents*. But such was the perverseness of some, as, that the force of Canons Ecclesiastical being abated; and withal, free Liberty of Reading and interpreting the Bible being admitted; they rather chose a Religion of thir own Inventing,

32. H. 8.

c. 26.

or carving out of this false Interpretation of Scripture; than to submit themselves to such Determinations, Decrees, Ordinances, Rites and Ceremonies, or to such a contingent Religion, as the King thereafter, according to the purport of the said Statute, should humor or phansy. VVherupon arose *quot capita, tot sententiae*: so many Bible-Readers, so many Interpreters, so many unlimited Opinions in Religion; to such a mischief in the Common-wealth, as that every member became, in a maner, divided from another: and that the King therupon was forced, by Statute, first to forbid all Books differing from, or derogatory to the *antient Christian Religion*; Then, abolisht the Translation of the Bible by *Tindal*; Thirdly he forbade *Annotations* and *Preambles* upon other Bibles; Fourthly, he prohibited the Reading of any Bible in English in Churches; as also all *Spiritual Disputations*; And lastly, whereas the weaker and meaner sort of people were most apt to abuse the Scripture, to the farther increas of Errors; All *WWomen* whatsoever, all *Artificers*, *Apprentices*, *Townsmen*, *Serving-men* of the degree of yeomen, or under *Husbandmen*, and *Laborers*, were thereby inhibited from reading of the New or Old Testament in English. Likewise this Session took upon it to make a Dean & Chapter to the Bishop of *Bath & Wells*,



THE REFORMATION. 47 2

and to medle with Tenths of Bishops : also with Pensions, Portions, Synodals, and Proxies due to Bishops.

16. The next Parliament enacted, among others, *four statuts* : The first whereof limits the *Crown*, first upon the King and the heirs of his body, and then upon Prince Edward and the heirs of his body; and, for default of such issu, upon the *L. Mary* his Daughter, and the heirs of her body; and upon default of such issu upon the *L. Elizabeth*; and, upon default of issu of her body, then the crown to be to such person and persons, and for such Estate and Estates, as the King, by his *Letters patents*, or by his last *VVill* and *Testament*, shon'd give limit or dispose of the same. VVhich Impiety and manifest injustice against the Royal house of *Scotland* (that ought in right, to be next in remainder, upon the same limitation, for default of issu of the *L. Mary*;) was beyand all Religion, Law or Honesty, beyand all the povver of Parliament; and most pernicios to the safety & welfare of the people. For if the King, by our Law, cannot devise so much as an *antient jewell* of the crown; what, Garboils, stirs, and Troubles woud then have follow'd, when the crown it self shou'd fall on a Devisee, or Legatee? yea, peradventure upon such a one, as had no title at all therto : or if a Title, yet a

1543.  
35. H. 8.  
c. 1. 2. 5.  
16.

The Limitation  
of the  
Crown.

most remote Title; to the utter Exclusion of the rightful Heir: and the same crown to be enjoy'd at K. Henrys pleasur, for *life, years, or otherwise*, as himself by his last *VVill*, or *Deed* shou'd appoint: for so the statut purports. Yea an Oath of Allegiance, according to the purport of this statut, might be exacted from the subject, and for the Kings supremacy. VVhich Title of *supremacy* was, by another statut, annex to the crown forever. Likewise the power of *abrogation* and reteining of *Canons* and constitutions Ecclesiastical was renew'd to the King, and his *thirty two Commissioners*. As who shou'd say, they were not yet contemptible enof, by his Laïcal interposing therewith, to the production of all the *Mischiefs* aforesaid; unless that they (being the very Sinews of all unity and concord in matters of Religion) were altogether prophan'd and cut asunder, to the farther ruin in the Church and common-wealth.

17. In conclusion; the Parliament in his time, after his Defection from the Church, were so inur'd with injustice to the Church; as it let no session pass (after its first Attempt in one point of her Liberties) without ruining one part or other of her spiritual building or jurisdiction. Insomuch as his last Parliament, by *five statuts*, interpos'd with the Benefit of Clergy, Usury, Tithes; and  
Union

1545.  
37.H.8.  
c. 8. 9.  
12. 17.  
21.

Union of Churches: yea, and took upon it to enable *Doctors* of the Civil-law (tho lay-persons) to execute al manner of Ecclesiastical Jurisdiction, lest (as the Statute insinuates) the Kings Ecclesiastical Supremacy might be question'd or condemn'd, he being no other than a lay-person, and marid also. [ *Notato mihi hujus statuti rationem.* ]

18. Now when K. Henry had, after the manner related, tak'n his full sway against the Churches Jurisdiction and liberties, or spiritual equals thereof; which, as aforesaid, held all in unity, he then found, as by his speech, in his last Parliament, he seem'd, that, by the forsaide course, Charity and concord were fled, as supplanted by Discord and Dissention: "for, one sort of people malign'd " another, as Heretics Schismatics, Ana- " baptists, &c. and the other were hoisted, " again, some for Papists, others for " Hypocrites and Pharisees: The Clergy " preach'd one against another: taught one " contrary to another, and each one en- " vid' another, without Charity or Dis- " cretion; in such sort, as few or none " preach'd the word of God sincerely And " such a Clergy, such a Flock. For, the " Temporal men likewise being deeply " plung'd in malice and envy, rail'd " against Bishops, spake slanderously of " Priests, rebuk'd and taunted their Teachers "

K. Hen:  
speech to  
last Parl

Stow 97  
H. 3.

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1545.  
37. H. 8.  
c. 8. 9.  
12. 17.  
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K. Hen:  
speech to  
last Parl

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H. 3.

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„ and Preachers, contrary to good Order  
 „ and Christian Fraternity, became Iudges  
 „ of thir own vain and phantastical Opi-  
 „ nions, made Scripture the railing and  
 „ raunting stoc against Preachers and  
 „ Priests, and farther, disputed it, rishm'd  
 „ it, sung it, and jangl'd it, contrary  
 „ to the sense therof, in evry Alehouse  
 „ or Tavern; which nevertheless, such  
 „ as read it, followd the divine precepts so  
 „ coldly; as that ( for he concluded his  
 „ speecch in these words ) *Charity vvvas*  
 „ *never so faint among the people, vertue*  
 „ *and godly Living less us'd, and God*  
 „ *himself, amongst Christians, never less*  
 „ *rev'renc't honor'd and serv'd, &c.*

K. Hen.  
 thought  
 to recon-  
 cile him-  
 self.

19. This, in his own time, was the  
 Consequence that ensu'd upon his Mari-  
 age with *Anne Bullen*, against the Iustice  
 of commun Honesty; and upon his usur-  
 pation of the Supremacy Ecclesiastical,  
 against the Iustice of all Christ'ndom:  
 VVherupon, recollecting, he had a de-  
 termination to make his Peace again with  
 the Church; and to restore her Liberties,  
 according to his Royal Oath at his Co-  
 ronation; yea, and really design'd Bp.  
*Curdiner* for his Reconciliation with the  
 Pope; his Honor ( as he said ) sav'd. But  
 being attended at his Death with people  
 smutt'd with Heresy and Atheism, and  
 advanc't by Church spoils, he cou'd not,  
 thro' thir Parasitical allurements, long

entertain those good motions, and obtain that Grace at God's hands. So high was his offense in the sight of God and man, that continually nibbling Monks and Friars, as which lay heavy upon his Conscience; that he desparately concluded his life with these his last words ; [ *Bryan, we have lost all.* ]

*Note  
his last  
words.*

20. The Current of this Injustice, set on foot against the Church, the spiritual walls, Jurisdiction and Liberties thereof, stinted not at K. Henry's death. Such was the violence of the first motion, and such is the nature of *Spiritual Pride*, that having once attempted some high Presumption, it never rests soaring still higher and higher, till it fall headlong into the Icarian sea, or Stygian-lake, with *Lucifer* himself. For, as *Oza* in attempting to touch the *Arc of God*, which was proper only for the *Priests* and *Levites*, wrought thereby his own confusion: so Lay-men in Parliament, attempting upon the cognisance of spiritual and heavenly matters ( which are too high for them, as peculiarly proper to those and their successors, to whom our B. Saviour said, *Vobis datum est nosse mysterium regni Dei*, viz. to the *Apostles* and their successors: ) But to all others, are deep and hidd'n mysteries, as it follows; *Ceteris autem* ( viz. to all Lay-men whatsoever ) in *Parabolis*, as matters transcending Lay-men's gifts, power

52 THE HISTORY OF

or capacity, will never ceas gazing at the stars, which are beyand thir reach, till they fall down headlong into the ditch of all Absurdities and Confusion: for, so it fell out both in K. Henry's time, as is declar'd; and in his sons time more perspicuoussly, as follows.

21. K. Henry held two things most odios: the one to constitut a *Protector* over his yong son, from the woful experience therof in *Richard the 3. d.* And therfore he committed him, during his minority, by his last will and Testament, to his *sixteen Executors*, with equal authority. The other was to admit *Lutheranism* into the Realm. And therfore to prevent That, he made that terrible VWhip vvith six Lashes ( as the Protestants term'd it ) or *Statut of six Articles*. But he that had violated the pious VVills of many thousands, in overthrowing vvorks of Charity; slept not three days in his Coffin, ere the Authority of his *sixteen Executors* vvvas rejected, and a Protector set up; vvho caus'd *five Statuts* to be made at the next ensuing Parliament, vvherof the very *first* forbad the unrev'rent speaking of the B. Sacrament, and the Administration of it in *Both kinds*: By vvhich later branch, *Lutheranism* ( so much abhorr'd, as asorfaid, by K. Henry ) began to creep into the Realm. By another statut, the ancient Mission and Election of Bishops vvvas

Tutelage of K. Edward to 16. Exec.

1. H. 8. c. 14.

Note well.

1547.

Ed. 6.

c. 1. 2 3.

9. 11.



cut asunder: For, the King's Collation of Bishoprics ( without either Congregation, or Canonical Election at all ) was enabled to be sufficient: vvhherby the Protector, being then, if any thing, a Lutheran, might thrust all maner of Heretics into any Bishoprics Prelacies, and Benefices vvhatsoever. The Parliament ordeind also, that all Ecclesiastical Processes shou'd be made in the name and stile of the King, like to vvrits at the Common Law: it restraind Clergy from Clerks convict; vvho being found guilty, vvhere to be burnt in the hand, and to be reputed as Vagabonds: It enabl'd Laymen to make union of Churches: it made the Denial of the King's Supremacy Ecclesiastical ( thô himself vvhere a Child, under Governors and therfore unfit to govern the Church ) to be Treason: and repeal'd all statuts made in the time of K. Richard 2. Henry 4. and Henry 8. against Heretics. And thus the vvay vvvas layd op'n to the Protector and his Complices, for the bringing in of Heresy, Iudaism, Paganism, or any other Miscrancy vvhatsoever.

21. At another session the Parliament, by xxv'n statuts, soard so high in presumption, that it put down *Sancta Sanctorum*, viz the Canon of the Mass, us'd from time to time in Gods Church, as instituted by our B. Savior himself, com-

Mass  
abolish'd

# 54 THE HISTORY OF

manded by him in these words, [*Hoc facite in meam commemorationem*] to be practic'd by the Apostles, and was practic'd accordingly, as a common Law, Iustice and Custom in Gods Church, by those that succeeded them from age to age; as in ev'ry part of Christ'ndom, so, uniformly in Great-Britain, since the first conversion therof to Christianity: as which from our Fore-Fathers, he found in the Church of England, left them by Authority of the Catholic Church, from time to time continu'd, till the making of this statut: and, in place therof, set up *new things, as a few of singularity, have of themselves devis'd*. It interpos'd also with Tithes and Offerings: it abrogated Fasting-days: it familiarly abrogated Canons and Constitutions Ecclesiastical, such especially, at this time, as prohibited Priests mariage: it repeal'd that part of the Statut 31. Hen. 8. c. 38. vvhich enabl'd mariages *in facie Ecclesiæ* notwithstanding any precontract: But nevertheless it ratifi'd a mariage vvith another man's vvife, and legitimated the Children of the same mariage, thô the former Husband vvere living, at the making of the said Act.

*L. m. 2.*

*H. days  
Fasts  
Canons.*

1549.  
3. Ed 6.  
c. 1. 10. 11.  
22. 15,

23. At another Session of the same Parliament, by Four statuts, it abolisht all *Catholic Books* & caus'd all *Images* (other than such as vvere no Saints, or

# THE REFORMATION. 55 2

were upon Tombs ) to be defac't: it renew'd the povver of the King and his thirty tyvo Commissioners, for *abrogating* and reteining of *Canons* and *Constitutions Ecclesiastical*: it ( rejecting the old *Apostolical Mission* of the Prelacy and Clergy) prescrib'd a *new* form of making and consecrating of Arch-Bishops and Bishops; such as by six *Prelats* and six *other*, being *Lay-men*, shou'd be devis'd and set forth under the great seal: and it interpos'd wvith Prophecies.

*Cath Books ; Images.*

*Mission;*

24. At the fourth Session of Parliament under K. Edward ( being, belike, weary of *Lutheranism* ) by eight statuts it put it down, and set up *Zuinglianism* ( for *Calvinism* was not yet fully hatcht,) ordaining a new Liturgy or *Common-Prayer*; differing as well from that which was ordein'd 1. Ed. 1. 6. c. 1. as that which was establisht 2. Ed. 6. and instituting a *new* and *second* form of making and consecrating of Arch-Bishops, Bishops, &c Priests: it put down certain *Holy-days* and *Fastings-days*: and it farther restrain'd the *Benefit of Clergy* antiently allow'd to Clerks convict: But ( because these Courses were against all Law, Iustice and Religion ) it provided that the King ( whose innocent Infancy was made the stale of this great innovation ) shou'd not be taxt of Heresy, Schism or Infidelity, upon pain of *Treason*: it inabl'd

*New Liturgy*

*Priests Mariages*, notwithstanding their vow of Chastity; legitimated their Children, and made them inheritable; giving them capacity to be Tenents by Courtesy, and making their wives dowable: and all other Religions (tho' vow'd Obedience, Poverty and Chastity) to be inheritable from the time of their darreignment: and it interpos'd with Usury.

25. In the fifth and last Session of this King's time the Parliament interpos'd with *Tenths* of Bishops, and with *First-fruits*: and enabl'd the King for the *uniting of the Spiritual Courts to the Temporal*. The King being declar'd chief and supreme head, as well of Temporal, as of Spiritual matters, might unite and bring both the one and the other, to the cognisance of his Temporal - Courts only, and leave this holy Church altogether without Jurisdiction, wasted in her spiritual walls, and stript naked from those her Liberties, which, by the King's Oath and office, ought, in Justice, to be maintain'd, uphold'n and defended; unless the King, his Parliament, and the whole Realm will thrust themselves, and voluntarily run in *cenſuras Excommunicationis majoris*. For, the Canons of H. Church, next to op'n Heretics, do involv those with the said Excommunication, *qui de cetero servare fecerint statuta edita, & consuetudines introductas contra Ecclesie libertatem, nisi*

*eadem capitularibus suis intra duos menses post huiusmodi publicationem sententia fecerint amoveri. Likewise Statuaries, & Statutorum Scriptores ipsorum, nec non potestates, Consules, Rectores, & Consiliarios locorum, ubi de cetero statuta huiusmodi & consuetudines fuerint edita & servata, nec non & illos, qui secundum ea praesumpserint iudicare, vel in publicam formam scribere iudicata. And this is one of the miserable consequences that follow'd to the Church, the King, and the whole Realm, upon K. Henrys marriage with Anne Bullen, contra publica honestatis iustitiam. A wors than which consequence, for the Destroying of souls, the whole Christian world cannot afford, or bring to Lighr.*





## CHAPTER III.

*Of the VVasting the Material  
vvalls of the Church: or the Ruin  
of Abbies, Priories, Nunneries,  
Monasteries, Colleges, Chantries,  
Hospitals, &c. and other pious  
vvorks, as vvell by Parliamen-  
tary authority, as othervvise,  
under the same K. Henry, and  
K. Edvvard; and of the com-  
mon Losses vvich the vvhol  
Realm sustein'd therby: being  
another vvoful Consequence pro-  
ceeding from the unlawfulness  
of the Mariage betveen K.  
Henry, and Anne Bullen.*

**T**OUCHING the material vvalls  
of the Church, the very Ruins of  
many of them do, at this time,  
set forth how fair and spacios they were,  
had Schism and Sacrilege let them alone.  
Yet since in most of them, we may say:  
*Nunc seges est, ubi Troja fuit*: we will

presume upon the Readers patience, and denote to him, how ( upon the King's unlawful mariage with the said Anne Bullen ) other Mischiefs, Absurdities and Inconveniencies succeeded : for sordid Avarice , as the inseparable companion of the King's unbridl'd lust, went hand in hand therewith, to such a sacrilegious consequence, as never any Prince, Christian or Ethnic, before him, had bin in any age committed.

2. For immediatly after Q Catharin's Appeal, in the one and twentieth year of his Reign, he fell first upon *York-house*, the antient London-seat of the Arch-Bishop of York, by the Attainder of Cardinal *Woolsey* in a *Præmunire* ( who for his own privat ends was the first author of scrupling the King's conscience about his mariage with Q Catharin ) and compell'd the Cardinal, b-fore a Judge of Record to acknowledge the same ( being then, by him, most sumptuously built and furnisht ) to the King's right, and therupon, the King chang'd the name, and call'd it *White-Hall*. Then in the two and twentieth year of his Reign he took the *Hospital of S. James* into his hands, together with all the meadows and pasturs thereto belonging, as commodi's for his house of *White Hall* made a Parck therof, built a fair Pallace therein, and inclos'd all within a Brick wall,

21. H. 8. \*

22. H. 8.

24.H.8

3. In the four and twentieth year of his Reign, he suppress the Priory of *Christ's Church* in London, sent the Canons to other Priories, and gave their Church-plate and Jewels to Sir Thomas Audeley. And because the Pope had heretofore dispensed with Cardinal Wolsey, for the suppressing of forty small Cells or Abbies, and to convert the profits and revenues thereof to the Cardinals vain-glorious works, viz. his two Colleges at Oxford and Ipswich, the King, in the six and twentieth year of his Reign (by the advice of Thomas Cromwell, a base-born fellow, and an ugly Imp bred under the proud Cardinal to a mighty mischief both to the Church and Common-wealth,) viz, immediately after he had taken the supremacy upon himself (under color, and by virtue of the said supremacy) dispensed with himself to put down all the *Observant Friars*, and seized their houses at Greenwich, Canterbury, Richmond, Newark, and New Castle, being the first monuments of *Henry the 7. th.* the Kings Father, the principal benefactor to the same Order (only because in their sermons, the *Observant Friars* did more earnestly insist upon the validity of the Kings marriage with *Q. Catharin*) and finding the sweet thereof, he (out of the forsaide ugly precedent given by the Cardinal, and now anew suggested by *Cromwell*)

26.H.8

suppress



## THE REFORMATION. 613

supprest some such petty Religios houses, as were suitable in Revenues to those, which the Cardinal had suppressed: and this as he was suprem-head of the Church, without the consent of the Parliament: so well did the supremacy Ecclesiastical serve his turn.

4. From this irreligious Onset, he took upon him to suppress the Smaller Abbies, Priors and Nunneries: and then, by Parliamentary consent, suppressed greater Abbies, Monasteries, and other Religios houses; yet such, as were under two hundred pounds in yearly Revenues. And then creates a *Court of Augmentations*, for the Receipt of his Revenues coming in upon such his said suppression, &c. In the nine and twentieth year of his Regn, the Rood of Grace at Boxley in Kent, was (amongst others of like nature) prophan'd and defac't. The like, in his Thirtieth year, was done by the Rood of St. Margaret, by Tower street, and other places: by the Image of our B. Lady at VValsingham, Ipswich and elsewhere. Also, among others, Lewys and Battle- Abby in Suffex; Mortyn- Abby in Surry; Stratford Abby in Essex; St. Augustin's, with St. Thomas Becker's Shrine in Canterbury; St. Thomas D'acres in London, the Black-Friers, the V White Friers, the Charrer-hous-Monks, and multitudes of other houses, in other parts of the Realm, were all suppressed; whereof

F

27. H. 8

c. 27.

29 H. 8

30 H. 8

## 62 THE HISTORY OF

some exceeded two hundred pounds in yearly Revenues; and went beyond the meaning and consent of the said Parliament, which nevertheless were grub'd up with their fellows

31. H 8.  
c. 9. 13.

5. Afterwards the Parliament gave to the King all the greatest Abbies, Priories and Monasteries in England and Wales, as the Abby of Westminster, Gloucestersbury, St. Albans, St. Edmundsbury, Reading, &c. Such as had places in Parliament among the Spiritual Lords; whereby, ever since, the Parliament has bin pitifully maim'd in its spiritual members. For the Spiritual Lords, who by the custom of the Realm, ought to be equal in number to the Temporal Lords, are over-grown by the Temporal, to a mighty mischief to the Church, and to no little one in the Commonwealth: As it fell out afterwards in the first Parliament of Q. Elizabeth. And farther (to save the King's Excesses, in going beyond the limits of the other Parliament's consent) All these the greatest Abbies, Monasteries, &c were giv'n to the King; whether they were by Compulsion come into the King's hands, or otherwise surrender'd to the King, or were therefore to be surrender'd to the King. Furthermore, at this Parliament, under color of creation of new Bishops or suffragans to supply the place of the said Parliamentary Abbots and Priors.

## THE REFORMATION. 3

the circuits, bounds, limits and lands of certain Bishops, as also the extent of their Jurisdictions, upon the Distribution of the same into other Bishoprics, were streitn'd and diminisht. Furthermore, *Cromwell* the Instigator of all the foresaid Mischifs, advis'd the King also to suppress the Knights of St Iohn. The advice is admitted: but before the execution thereof, *Cromwell's* head (upon collateral causes) was sever'd from his sholders.

*Cromwell  
behead-  
ed.*

6. In the year following, the Corporation of *St. Iohn of Ierusalem* (founded for the defens of the universal Catholic Church, against Turks, Saracens and Infidels) together with all the Commendries thereof, were (to the everlasting shame of our Nation) with all the Manners, Lands, Tenements and Hereditaments therto belonging; as also all the Franchises of Abbies giv'n to the King by Parliamentary consent and authority: *orbe stupente, & Angliâ ingemente.*

32 H. 8.  
c. 20. 24  
9 E 3: 5

7 But upon this great Devastation of the material walls of the Church, the state of the Lands, sold at Robin Hood's-peny-worths, and the profuse expense of the mony therby made, and the King's unnecessary wars with Scotland and France, by which means those ill Perquisits were as ill spent, as wickedly gotten, what follow'd? Such was the Iustice of God, as that upon the easy purchasing of Abbys

*The  
mony  
ill-spent;*

#### 64 THE HISTORY OF

*Braß  
mony.*

37. H. 8.  
c. 4. 16.  
28.

lands, and the spoils therof; all the greatest part of the Treasure of the Realm, fell into the King's hands, from whence the foreign wars exhausted the same, and caus'd it to be transported into France or Scotland; leaving the Realm without its common stock of Bullion or Treasure. In-  
somuch as thro' want therof, the King's own necessity was such; as he was inforc'd to *stamp his face in Braß*, and to com-  
pell the Subjects ( by crying down the pure and good mony ) to take the same in exchange for thir good Silver. Nei-  
ther did this yet serv his turn: but he exacted a farther Parliamentary grant of  
all Colleges ( the Univerſity-Colleges ex-  
cepted ) Free Chapells, Chantries, Fra-  
ternities; Brotherhoods, and stipendary  
priests, with all the Lands, Tenements  
and Hereditaments. Likewise a confirmation  
of the grants of certain Lands, parcel of  
the Arch-Bishops of York and Canterbury,  
and the Bishopric of London, to the King:  
who therby had power to erect many of  
the said Monasteries into Honors. In-  
somuch as that if the King had liv'd,  
and run on in his wicked courses, without  
reconciling himself to the Church again  
( which indeed he much desir'd, but had  
not the Grace to obtain it ) All Arch-  
Bishoprics, Bishoprics, all Prelacies and  
Ecclesiastical Dignities, to which any  
Temporalties had bin annext, had bin

## THE REFORMATION. 65 3

In apparent danger to have bin stript from thir said Temporalities, merely out of his Animosity in the violent passages begun by him.

8. Likewise the Parliament, which next succeeded K. Henry's death, being for the most part fraught with Temporal Lords, Knights, Citizens, and Burgesses advanc't by the Spoils of H. Church; and therefore in a maner necessitated, for the better upholding thir unjust perquisites, to stand stiff to the breach which K. Henry had made, was wholly guided by *Seymour* the Protector, *Dudley*, and thir Complices: (who already, before any Law, yea, against all Laws, had spoild the Church of many of her Ornaments, Roods, Crucifixes and Images, as well of *Christ*, as of our *B. Lady* and other Saints in *St. Pauls*, and all other places about *London*; and made now, by thir direction, no bones not only to put down the most sacred *Mass*, or *Sancta Sanctorum* as aforesaid; but with its Parliamentary Authority as well confirm'd the forsaide gifts or grants, in the last Parliament of K. Henry 8. th. of all Colleges, Charities, Free chapells, Hospitals, Brotherhoods, Guilds, &c. putting all thir Lands, Tenements, Goods and Chattels into the actual and real possession of the King, his heirs and successors forever: As also ratifying and confirming

*Note.*

## 66 THE HISTORY OF

the gifts and grants made to K. Henry 8. or K. Edward 6. th. by any Arch-Bishops, Bishops, Dean, Arch-Deacon, &c. the better thereby to ingage other of the Subjects (such especially as shou'd be purchasers thereof) in the Schism, or breach of the unity of the Church, for their Possessions sake; being, as they conceav'd, not able otherwise to maintain the same.

*Note.*

9. VVherupon, and upon putting down the mass, the Protector VVarwick and their Complices (being both of them basely and irreligiously miserable) had colorable pretexts of taking away all silver Chalice, Cruets, Crosses, Pixes, Candlesticks, Censors, Basins, and other consecrated silver or golden Vessels, Copes, Vestments and other Church-Ornaments richly embroider'd; which, for the satisfaction of the People, must first come into the Kings ward-robe; but afterwards, *malis omnia*, were converted to their own use. And therewithal all such Lands Tenements and Hereditaments which were giv'n for the Dead, or for the upholdance of Lamps, Lights, &c. being all of them now accounted *superstitious uses*, fell into the absolut disposal of the King, or rather, of the Protector, or VVarwick, who himself pusht on the Protector into these hare-brain and precipitate courses and afterwards made them matter of aggrivances

*Note.*

# THE REFORMATION. 67 3

against the Protector: Likewise all Religions monuments were demolisht; and, among the rest, the most stately curious work of the Cloister, Charnel-house and Dance of Pauls. VVhich two Chapells were turn'd into Shops and the stones thereof, together vvith the Strand-Church the Strand Inn, two Bishops houses, being all of them standing together; and the sumptuous Church of S. Iohn's vvithout Smithfield, vvere all pull'd down; and the materials, together vvith the Ground in the Strand, vvere converted into a Dwelling-house, vvithout either Church or Chapell, as K. Iames 1. of famous memory noted, for the Protector himself: to vvhich end also the Church of St. Margarets-VVestminster vvvas design'd; but before the pulling down thereof, or the perfecting that fair house, the Protector's Head, (in a case vvhere he might have had the benefit of his Clergy; vvhich nevertheless, thro the iustice of God, himself, being an enemy to Religion, the Clergy and all Learning, had not the hap to demand it,) vvvas tak'n from his shoulders.

10. After vvhose Death, VVarvvick, vvho newly vvvas created Duke of Northumberland, ingross the Svay of all matters vvithin the relm. And tho he aggravated the same against the Protector; yet spun out the course vvhich the Protec-

Somer-  
set  
House.

Klames  
Nose.

Protector be-  
headed,  
Nose.

VVar-  
vvick  
aspires  
to the  
Crown.

# 68 THE HISTORY OF

tor, at the instigation of himself, had already begun; especially touching the Church Ornaments. And vvirthall caus'd the Parliament, by one Act printed, and another Act unprinted, to *diminish the Bishopric of Durham* and utterly to *dissolve the Bishopric of Westminster*, being newly erected by K. Henry 8. th. out of the Abby. Insomuch as if the King also had longer liv'd, and that this Dukes powver had longer lasted, all the Temporalties belonging to Bishoprics, Ptelacies and other Ecclesiastical promotions, had bin tak'n avway. But the Duke, being novv suspicios of the continuance of his powver and grace vvith the King; or (tho not highly bred) ambitious of the Regality itself; became the fatal instrument, not only of shortning the yong Kings life; but of attempting the Diversion of the Croun, as vvell from the *Posterity of K. Henry 8.* his late Lord, master, and advancer, as also from the posterity of the eldest Daughter of K. Henry 7. th. being mari'd to his own son; and therupon was most *vvorthily beheaded*: Confessing at his Death, the Catholic Religion to be the only saving Religion: and that he embrac't the new Religion no otherwis, than for that it was most advantageous and commodious for his own ambitious ends.

*Is be-  
headed.*

*His Con-  
fession.*

11. Now wheras K. Henry, at his En-



# THE REFORMATION. 69 3

trance into the Regality, found in England  
 and VVales six hundred forty nine goodly,  
 fair and rich Monasteries, Abbies, Prio-  
 ries, Frieries and Nunneries; ninety six  
 fair Colleges ( besides those of the Vni-  
 versities ) One hundred and ten Hospi-  
 tals: two thousand, three hundred, sea-  
 venty four Chantries and Free-chapells,  
 which had bin in building ever since our  
 first receit of Christianity, and continu'd  
 under him, for twenty years and more  
 together: they were all of them, for the  
 most part ( being one of the most accurf-  
 ed consequences of his asorfaid unlucky  
 mariage made *contra publica honestatis  
 justitiam* ) destroyd, pull'd down, and  
 utterly ruin'd, all the Lands, Tene-  
 ments, Hereditaments and Rents ther-  
 of ( amounting to above One hundred  
 and fifty thousand pounds, according to  
 the rate of those times, and therof also  
 a great part being Rent of Assize ) were,  
 as one shou'd say, in a moment, or the  
 space of nineteen years, together with all  
 the Riches, which the piety of Christians,  
 since the Conversion of England to the  
 Christian Faith, had consecrated to God,  
 distracted into Lay men's uses, and utterly  
 prophan'd: to such an Exemplary ven-  
 geance upon the first Authors, Conselors  
 and Instigators of these mischifs, viz.  
 Cromuwell, Seymore and Dudley, as that  
 ev'ry one of them felt the vengeance of

649.  
 Abbies,  
 &c.  
 96. Col-  
 legies.  
 2374.  
 Chap-  
 &c.  
 ruin'd.

Exem-  
 plary  
 vengea.

90 THE HISTORY OF

Almighty God, and came to untimely; but yet deserv'd Ends. Yea, and the Cardinal, that gave the wicked President (wherby Cromwell animated the King to proceed to this lamentable havoc and devastation) albeit he had a purpos to transfer the forty Abbies to other pious uses, escap't not unpunish'd; for he was brought by Grief and Disgrace to an untimely Grave; not without suspicion of Poisoning himself.

12. The impieties, mischifs, and irreparable Losses that happen'd to God's Church, to the Crown, to the Commonwealth, and to all Christ'ndom by the foresaid devastation and prophanation of Places and maters consecrated to God, are inexpressible. For, therby first The Divine VVorship and service done to Almighty God dayly in the foresaid three thousand, two hundred, twenty five Religious houses and places, besides the common Parish Churches, by the most sweet, most sacred, and most solemn Sacrifice of the Mass; by the melodious Uniformity of common prayer, by the distribution of Prayer into Matins, Lauds, First, Third, Sixth, and Ninth hours, Vespers and Complin; by the sincere Preaching & reaching of the VWord of God; by the Catechising of the People; by ministering of the H. Sacraments; by exemplarity of life, Regularity of manners, Aus-

C. Vol.  
sy's  
death

I.  
VWrong  
to servi-  
ce divi-  
ne.

# THE REFORMATION. 76 3

terity of Disciplin, &c. vvere utterly tak'n  
away.

13 Secondly, *The du and bound'n Prayers* dayly made to God, or to be made, in these places, for the good, prosperity, life and velfare of the *Royal Majesty*, his Consort the *Queen*, and the *Royal Issue* living; yea, and the *soul-rights* of the *Royal Progenitors* of his Majesty, and of the *Ancestors* of the *Nobility*, *Gentry* and *Communalty* deceased; together with all *Church-Ornaments* were tak'n away contrary to *Christian Charity*, the *Churches Liberties*, and *Jurisdiction*.

14. Thirdly, From the *Crown*, and the succeeding *Kings* of this *Realm*, all those *Benevolences Loans* and *Contributions*, which, upon any necessity of the *Majesty Royal*, were afforded to his predecessors, by the foresaid dissolv'd houses; all those *two hundred Corodies* and *Pensions*, which were antiently du to the *Crown* (besides such other as were voluntarily giv'n, or by the *Kings prerogative* dayly obtain'd) wherby his said *Royal Predecessors* recompens't thir inferior servants, soldiers and followers, together vvith many other profits, commodities and advantages thereby dayly rising to the *Crown*, (exceeding in valu, as most think, all those *Revenues* which *K Henry* left behind him, by his *Court of Augmentations*; and all extinguish'd and gone.

2.  
To li-  
ving &  
dead.

3.  
To the  
Crown.

## 72 THE HISTORY OF

x  
4.  
To the  
commun  
wealth

15. Fourthly, From the *Commun-wealth*, the competent provision and relief of one Third part of the People, the *Commun Nurseries* and foster-mothers of many Parentless and friendless Orphans; the *Breeding places* of many younger brethren to many Noble, Gentle, and Honest families in England; the *Registers* and *Genealogies* of the descent of their *Founders*, *Benefactors*, and their *Neighboring Nobility* and *Gentry*; the *charitable entertainment* of *pore suiters*, maim'd soldiers, travellers and laborers; the *Receptacles* of *Votary Virgins* and *Widowes*; the *Ferme* of many thousands of Gentlemen, Yeomen, Husbandmen and Cottagers; the great *Almesbasket* of the *Pore*; the *commun Granaries* of Corn and Grain in prevention of Dearth and Famine; the *commun Treasury* for Posterity in planting of *Woods*, for reparation of the *Navy* and other public works; likewise in planting of *Orchards*, *Gardens*, *Fishponds* & *similia*; the usual *Reparations* of *High-ways*, *Bridges*, *Causeys*, *Sewers*, &c. were all of them, by the forsaide suppressions, in a manner, tak'n avay.

5.  
To the  
christian  
world

16. Firſtly, upon the ſupreſſion and diſſolution of *S. Johns of Ieruſalem*, from the *whol Chriſtian world*, the *Deſenſe* of their *commun Chriſtian cauſe*, againſt their *commun Enemies*, the *Turks* *Seracens* and *Inſidels*, was, to the great diſhonor

## THE REFORMATION. 113

dishonor of our Nation, among other things, tak'n avway. For that the Vo-  
tary Knights of those houses, together  
vvith foreg'n Knights of the same Order,  
in ev'ry part of Christndom, vvere im-  
ploid from time to time, or design'd, upon  
command, to be in rediness for the said  
Christian caus, vvich novv England is  
forc't to neglect.

17. Howvbeit *these general Losses* pro-  
ceeding from the devastation of the mate-  
rial vvals of the Church, albeit they are  
*nothing comparable* to the Evils, that  
succeeded upon the ruining of the *spiritual*  
*vvals or Jurisdiction of the Church*, In the  
last chapter mention'd, for therby the  
subordination of the inferior Clergy, to  
the Superior, and of the vvhol body of  
the Clergy, and Ecclesiastical maters and  
causes in the suprem Pastor of Christs  
Church; together vvith the lawfull suc-  
cession of the Priesthood; the most sacred  
Canon of the Mass, & the sacred Canons,  
(being the bonds of all Vnity in Faith  
Doctin and maners) vvere all dissolv'd,  
bork'n and cut asunder. And it may ap-  
pear, that the said unlawfull marriage,  
from vvch succeeded the Kings spiritual  
supremacy, vvvas only and solely *nostris fundi*  
*calamitas.*

*The  
greatest  
vvrong  
of all.*



## CHAPTER IV.

*Of the Oppression of the Clergy,  
and other members of Christs  
Church, succeeding K. Henry's  
marriage wvith Anne Bullen.  
Of the misery of the Commu-  
nwealth, and the Jeopardy of  
the Crown thereby.*

C.VVool-  
sey's  
Fall.

**F**URTHERMORE upon the for-  
said mariage made *contra publica ho-  
nestatis justitiam*, succeeded a great  
and cruel Oppression of the Clergy and  
members of Christ's Church; and, among  
the rest, it fel upon VVoolsey: who,  
for his own privat revenge, envy and  
malice against the Emperor (because the  
Emperor had faild him in his promised  
mediation touching the Cardinals ambi-  
tious aspiring to the Papacy) was the  
first suggester of the scrupule to the King,  
touching his Mariage with Q. Catharin,  
being the Emperors Aunt; and was also  
the caus of the King's obtaining of the  
Pope, a Delegation about his Divorce  
from the said Queen, (whose Innocency

must be the stale and subject of the Cardinals intended Revenge. ) Howbeit, when the Cardinal perceav'd that the King sought to be divorc't from the Queen, to no other end, but to be mari'd to *Anne Bullen*, (whom the Cardinal altogether dislikd; as she, in like maner, dislikd him, for breaking an intended marriage between herself and the *Ld. Percy*; and not to the King of France's sister, as the Cardinal had contriv'd it) then the Cardinal began to repent himself of his most wicked attempt; and (upon *Q. Catharin's* appeal from the Delegated Iudges, viz. Cardinal *Campejus* and himself) writes to the Pope to recal the buisness to his own hearing. These Letters fell into the hands of *Sir Francis Bryan*, being then Ambassador at Rome, by the help of a Concubine, which one of the Pope's Secretaries kept, and with whom *Sir Francis* also had familiarity extraordinary: and so far prevail'd with her, that she shou'd, after a wanton fashion, rols over the *Writings* of the Secretary: and in case she shou'd light of any writing with *Woolfys* name; or with a Hand or Character like to the Letter which he deliver'd to her, she shou'd pray it, and bring it to him, she lights on the Letter; brings it to *Sir Francis* who accordingly rewards her; and sends the Letter in post to the King; wherby the Cardinals Dis-

lembing is discover'd: the King rages; the Nobility maligning the Cardinal; all Coals to the Kings fury; and finds a caus of offense, for that he had exercis'd his Legantin authority, in some points, against the King's Prerogativ. Now VVoolsey was grown exceeding rich and great, and gott'n That to his own privat use, which might have bin a sufficient competency for thirty or forty men of Quality: for he was a *Cardinal* of the Roman Church; the *Pope's Legat* for England and Scotland, the *Chancellor* of England, *Arch-Bishop* of York, *Bishop* of VVinchester, and also of Durham, *Abbat* of St Albans, and besides he had so many *Prefecturs* of Religious houses, and so many rich *Benefices* and *Ecclesiastical Dignities* in his hands, that he thereby had got a world of *Treasur* and *Revenus*. All which upon a suddain were seiz'd upon; together with his two most sumptuous houses of VVhite-hall and Hampton; and himself was stript of the *Chancellorship*; and of all his forsaide *spiritual promotions*, (except the *Arch-Bishopric* of York) and confin'd first to *Asher*, and then admitted to his *Arch-Bishopric*; being first condemn'd in a *Pramunire*, upon his own base and timeros *Confession*; yet (as some suppose) without just caus: tho his Adversaries objected, that he had us'd his *Legantin authority*, in som points, derogat



story to the King's Prerogative: That, in  
 his Letters, he us'd the stile of [ *Ego &  
 Rex meus:* ] That under pretence of  
 reforming the Disciplin of the English  
 Church, he procur'd to himself *Legatine*  
*authority* from the Pope: That, by his  
*privat* authority, he had made a League  
 between the King and the Duke of Ferrara:  
 That he had carri'd the Great-seal into  
 Flandres with him: That he, being in-  
 fected with the French Disease, abstain'd  
 not from the King's sight: That he had  
 imprest the Cardinals Hat upon the  
 King's mony: That he defended the Pri-  
 vileges and Liberties of *St. Albans* against  
 the King's Officers: That he bought his  
 Honors at Rome: And these, with such  
 others, were objected against him; wherof  
 some were false, some ridiculous, and some  
 impious. Howbeit, herupon he was arrested  
 of Treason; and, with one Indignity,  
 Disgrace and Disgust after another,  
 brought to an untimely Death. VVhen  
 he confest, that if he had as truly serv'd  
 God, as he had don the King, God wou'd  
 not have left him, as then the King did.  
 This was his End, thro' the Justice of  
 God, for his palpable Pride, Arrogance  
 and Flattery.

2. Such advantage did the King make  
 of the Cardinals Confession, as aforesaid;  
 that therupon all the rest of the Clergy  
 were threatn'd to be inuyrapt in a *Præmun-*

*The  
 Clergy.*

nire, for upholding the Cardinals Lega-  
 tin authority: vvhherupon they vvhere com-  
 pell'd to make this peace vvith an *Hun-*  
*dred thousand pound.* Likvvise the most  
 Rd *VVilliam VVarham Arch-Bishop of*  
*Canterbury*, *Cuthbert Tonsal Bp. of*  
*Durham*, *Nicholas VVest Bp. of Ely*,  
*John Clerik Bp. of Bath & VVells*, *John*  
*Fisher Bp. of Rochester*, *Henry Standish*  
*Bp. of St. Asaph*, and the Four learn'd  
 Divines, *Abel*, *Featherston*, *Powvel* and  
*Ridley* stood all in disgrace vvith the  
 King, for being Advocats in the behalf  
 of *Q. Catharin*: vvherof the Bp. of  
*Rochester*, together vvith the famos *Sir*  
*Thomas More* ( the one for a *Spiritual*  
*Prelat*, the other for a *Temporal Magis-*  
*trat* being the mirrors of that age for  
 vvirt, Learning, Vertue, and exemplarity  
 of Life ) vvhere both imprison'd, for  
 denying to take an *Oath of Allegiance*  
 to the King and his *Issu* by *Anne Bullen*:  
*Frier Elston*, for reprehending the Flattery  
 of Dr. *Curvvyn*, preaching to the King's  
 Phancy about the *Divorce*, and *Frier*  
*Peto*, for seconding him, vvhere both  
 first imprison'd, and then banish'd.  
 Many others stood imprison'd also,  
 for refusing the said *Oath of Alle-*  
*giance*; till that upon the discoveries  
 of *Anne Bullen's* incontinences, they  
 vvhere, by statut, pardon'd.

Eliz.

Bart &c.

3. The Nun *Elizabeth Barton*, famos

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for vertu and the gift of Prophecy, becaus she fortold ( as aftervvards it came to pass ) that the L. Mary, then debas'd under the L. Elizabeth, shou'd reign in her ovvn right, before the said L. Eliz. vvvas, by Parliament, at vvanted; and, vvith her. Richard Masters, Edward Bocking. Iohn Dearing, High Rich, Richard Forisby and Henry Gold, all Priests ( wherof vvvo vvvere Seculars, vvvo Benedictins, and vvvo Franciscans ) vvvere executed. All the Observant Friers of Greenwich, Canterbury, Richmond, Newvark and Newv Castle ( being houses of the Foundation of K Henry 7 th ) only becaus they vvholly stood for the caus of Q. Catharin, vvvere all of them driv'n and cast out of thir Monasteries And the Authority of the Pope ( becaus he cou'd not, in iustice, be for the Divorce of Q. Catharin ) vvvas not only abolisht, but the very name or vvord Papa or Pope vvvas persecuted. Insomuch as, by Proclamation it vvvas caus'd to be blotted out, defac't or erac't in all Almanacs. Calendars, yea and in the Books of all Scholastical VVriters and Doctors of H. Church. VVhich is the caus, vvhy, in so many old Latin and English books, printed or manuscript, vve may, at this day, behold the said vvord Papa or Pope to be scrap't & dasht out.

All  
Friers  
Observ.

Pope.

4. Also during the forsaide unlawfull 1558

x  
for the  
Supre-  
macy.

mariage, the Fountain of our English Evils, *John Houghton* Prior of *Charterhouse*, *Augustin Webster* Prior of *Beval*, *Thomas Lawrence* Prior of *Exham*, *Dr. Reynalds* a monk of *Syon*, and *John Hale* Vicar of *Thisstleworth* were the first that were condemn'd and martyrd for refusing the Oath of supremacy: whom followd in that glorios conflict *Humphry Midlemore*, *VVilliam Exmers*, and *Sebastian Nevvdragat*, all *Carthusians*: Likewise the Bp. of *Rocheſter*, then design'd a Cardinal, with the said *Sir Thomas More*.

1536.

3. Moreover, During the forſaid unlawful mariage, began the King's fatal Viſitation of Abbies, Priories, Nunneries, Frieries and Religioſ-houſes; whereby all Religioſ perſons, under four and twenty years of age, were compell'd to go out of thir Cloiſters to the world again: and ſuch Refractories likwiſe as of themſelves deſir'd to caſt off thir Couls, had free liberty to go out of thir Monasteries accordingly, notwithstanding thir Vows of perpetual Poverty, Obedience and Chastity.

1537.

6 After the forſaid Viſitation, ſucceeded the ſuppreſſion of Abbies, Priories, Frieries, Nunneries and other Religioſ houſes; whereupon, and in pretens of the Churches cauſe, aroſe thoſe great Inſurrections, firſt in *Lincoln ſhir*, then in *York ſhir*, then in *Cornwal* and *Devonſhir*; whereby, beſides

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the Dearth of the Lds. *Hussy* and *Darcy*,  
*Sr. Robert Constable*, *Sr. Thomas Percy*, *Sr.*  
*Francis Bagot*, *Sr. Villiam Lumly*, *Sr.*  
*Stephen Hamerton*, *Sr. Iohn Bulmer* and  
his Lady, *Sr. Nicholas Tempest* and *Robert*  
*Ash Esq.* (contrary to the Kings faith-  
ful promis made upon the appeasing of  
the said sevrall Commotions) a multitude  
of innocents perisht by Martial Law. Also  
*Iohn Paston Abbot of VVhaley*, two Monks  
of the said hous, viz. *Iohn Eastgate* and  
*VVilliam Hayden*: The Four Abbots of  
*Sauvay*, *Gervais Fontain* and *Riveaux*;  
The Prior of *Birdlington*, *Dr. Mackrel*  
with the Parson of *Louth*, The Abbot  
of *VVobourn*. with the Prior of the said  
hous, one *Allan a Priest*, the Parson of  
*Padington*, *Iohn Ashby* a Monk, &c.  
were all executed upon suggestions against  
them concerning the said Commotions;  
wherof notwithstanding all, or most of  
them, were held guiltles.

1538.

7. VVhen the King's fury had thus  
fall'n upon them the forsaide Persons, then  
it fell likewise most cruelly upon *Iohn*  
*Forest* a *Franciscan Frier*, vvho vvvas both  
hang'd and burnt for refusing the Oath  
of Supremacy for vvvhich *Iohn Bear* vvvas  
likewise executed; and *Francis Barb* vvvas  
strangl'd in Pris'n: but thirty two *Fran-*  
*ciscans* vvith nine *Carthusians* perisht for  
vvwant of Food and vvwith the stench of  
the Pris'n., because they all refus'd the

## 32 THE HISTORY OF

*Oath of Supremacy.* Yea, and *St. Thomas Becket*, by Lay-men, in thir Lay Court, *was disanoniz'd* and cast out of the *Calendar of Saints*, only becaus in his time he *was* a Champion for the Liberties of *H. Church*.

4539.

s. In the year following, *Henry Courtney Marques of Exeter*, *Henry Pool Lord Montague*, *Sir Edward Newil* brother to the *Lord Abergaveny*, *Sir Nicolas Carew*, two Priests *Crofts* and *Collins*, and one *Holland* a mariner, were all attainted, beheaded or otherwise executed, under pretens that they endeavored to advance *Cardinal Pool*, whom the King took to be his Enemy, becaus he wrote four books of the Unity of the Church, and stoutly defended the King's mariage with *Q. Catharin*. Also *Hugh Ferringdon* Abbot of *Reading*, *Richard Whiting* Abbat of *Glanstenbury*, *John Beche* Abbat of *Colchester*, for refusing to surrender thir houses, and to take the *Oath of Supremacy*; together with *John Thorn*, *Roger James*, *John Griffith* Vicar of *VVandswoorth*, the said Vicars Chaplain, and servant, Four English Priests, *John Rug*, *VVilliam Onion*, *VVilliam Peterson* and *VVilliam Richardson*, for the said *Supremacy*, were all condemn'd and executed. And becaus the King cou'd not seiz upon his Cousin *Cardinal Reginald Pool*; he caus'd his mother *Margarit* *Contess of Salisbury*, ( being the King's

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Godmother) the said Cardinal her son, *Gertrude Marchioness of Exeter* her daughter, *Sir Adrian Fortescue* and *Sir Thomas Dingley* Kt. of *St. Iohn's*, to be attainted by Parliament, vvhherof the said *Sir Adrian* and *Sir Thomas* vvhere shortly after be-headed.

9. The next year *Dr. Samson Bz. of Chichester*, *Dr. VVilson*, and *Richard Farmer* vvhere sent to the Towver, and condemn'd in a *Præmunire*, for relieving certain persons that vvhere imprison'd for refusing to sweare the Kings Supremacy. To *Sir VVilliam VVestons* late Prior of *St. Iohn's*, upon his compuls'd surrender of his hous, vvvas assign'd a Thousand pounds Pension, vvherof he never receav'd Peny; but, shortly after, dy'd with grief and want. *Dr. Pouvell*, *Dr Featherston*, *Dr. Abell* (late Advocat for Q Catharin) *Laurence Cook* Prior of *Doncaster*, *Thomas Emyson* a Monk of *VWestminster*, *Giles Hern* Gent. *Clement Fillpot*, *Gervas Carew*, *Iohn Croft*, *Edmund Bromholm* Priest, *Darby Iennings* and *Robert Brd* were all condemn'd and executed for the Supremacy.

10. During this Passage, *Cromwell*, who was the principal Instigator of the King to the taking the Supremacy upon him, the better therby to enable him for pillage of the Church, and the committing the Impieties, Cruelties and Sacrile-

ges aforesaid ( as being a thing ordinarily incident to base bred Consellers, to put their Princes upon desperate Courses ) from a pore Black-Smiths son, grew to that height of Honor, as to be created Earl of Essex. But he was scarcely warm in his new Honor ere he was suddenly attainted of *Heresy* and *Treason* by a cruel Law ( which he himself had caus'd to be made for the intraping of Bp. Gardiner ) being condemn'd *indictâ causâ*, and unheard, he had his mischievous head sever'd from his Shoulders. After whos Death the Lady Anne of Cleve King Henry's 4. th. wife, recommended to him by Cromwell, was by the King rejected; and the L. Catharin Howard tak'n into her place, for his 5. th wife: whom shortly after, upon suggestion of incontinency, the King as cruelly caus'd to be *beheaded*, by Cromwells aforesaid new Law. That Royally descended Margaret Countess of Salisbury, the Kings Cousin and Godmother, *without legal Tryal or Hearing*, was likewise *beheaded*, only for receaving Letters of filial duty from the Cardinal her son.

11 There are some that say, that this high-born Countess being at her house ( or in the Tower, as others say ) at Warblington; in play at Tables with one of her Gentlemen; and dreaming of no thing lesse than either Death or Danger; Sir Robert Kingston ( that infamous Executioner

Countess  
of Salis-  
bury.



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tioner of his Majesties bloody Furies) came sudainly in, and vvithout long preface, told her; he had there a Con mission to cut off her head immediately. It is not for us to doubt into what a just dismay or fear so tragical a Message did throw that Reverend and Innocent Matron and Princess, upon whom the King's displeasur against the Cardinal her son, did discharge it self in this horrid maner. And all pleading being vain (for that barbaros messenger vvvas deaf, not daring but to be as speedy, as the King was pitiless and unreasonable) he forthwith took her out of her hous (or lodgings in the Tower) and upon the trunc of a tree, in her own yard, (as others will have it, in the Tower) did see her noble head struck off. Not long after *Sir David Gensor Kt of the Rhodes* was beheaded, and *VWilliam Horn* a Carthusian executed for the *Supremacy*. For the Persecution, began by the Instigation of that most base born *Cromvvell*, stinted not with his Death; but ran still forward upon the violence of the first motion. *Ira enim quò injustior, èd infensior.*

12. Likewise after the King's marriage with his sixth wife the *L. Catharin Parre*, late widow to the *L. Latimer*, the said Persecution rag'd upon *German Gardiner Gent.* *John Lark Parson* of *Chelsey*, *John Ireland Priest*, *VWilliam*

1542.

Ashby, James Singleton, John Kirby and Thomas Rich, for they were all hang'd, boweld and quarter'd for denyng the Kings *Supremacy Ecclesiastical*. And when the King began to be weary of his Sixt wife also, and knew not how to be rid of her, except he shou'd caus her to be burnt for *Heresy*, she being a Lutheran; he began to conceav with himself, that he cou'd not, in honor, proceed against her as an Heretic, unless also he dealt more mildly with the Catholics; and therupon the Prosecution seem'd to stint: for he really intended, for the caus aforesaid, to have tak'n away *her life also*, had not his own death prevented it. But, during the Rage therof, *many others*, than those that are here mention'd, were put to death, imprisn'd impoverisht, destroy'd about the same. Moreover *many thousands*, both Clercs and Laics, perisht or were driv'n to extreme penury, by the violent thrusting and expulsion of them from thir Monasteries, and Cloisters: VVherof, if any fell ( thro' extreame famin and necessity ) into any capital crime or felony, from these the Benefit of Clergy, and all other external helps, vvhich the Law afforded *in favorem Ecclesia*, or *in favorem vita*, vvere tak'n avway, ev'n by statuts on purpos. So cruel vvvas the King to that part of the Clergy, vvhich himself had vvrackt and distrest. And the

caus of the first vvas, for that the best and learn'dst of them, secretly or op'nly spake against the Kings dishonest, dishonorable and disparageable *marriage* vvith *Anne Bullen*, and stood upon the justice of *Q Catharin's* caus and marriage, as made by God himself, and indissoluble by any human povver.

13 Novv vvwhether it vvas therby to get the better color to take avway the life of the *Queen*, as aforesaid, or that, during the last tvo years of his life, he being altogether buisi'd in VVars vvith Scotland and France (vvherin the most part of his ill-gott'n mony and treasure vvas spent) he cou'd not have the leasur to prosecute his blood-thirsty courses: or that, being toucht vvith remors of Conscience, he of himself desisted from farther Persecution; is not vvell knowvn. But most certain it is, that Death approaching, he began to consider, vvith vvhat rashness and fury he had dissolv'd and unry'd the bonds of all *Ecclesiastical Union* and Concord. And that therupon he treated vvith some Bishops, howv he might be reconcil'd to the *Apostolic see* and the *H Church* again, as the all-only means to attone him vvith God, vvith his Vicar the Pope, and vvith all Christndom besides. But such vvas his fore-past Cruelty, that no man durst adventur to give him faithful Concil,

H ij

1545.

K. Hen.  
ry's end.

1546.

x  
deal sincerely vvith him , or declare the Truth to him : becaus many theretofore vvere intrapt , and brought to thir Deaths, for speaking truly thir minds, ev'n upon command , to him or Cromvvell. Only Stephen Gardiner Bp. of VVinchester, stoutly advis'd him to cal, if it vvere possible, the Estats of the Realm together , and to commune vvith them in this mater of vveight; but, if he had not Time sufficient, then to declare his mind by vvriting, and therin set down the Testimony of his Conscience; for that God vvou'd be pleas'd vvith the Desire of the Heart; vvhere othervvise , thrò an impossible Impediment, maters can not be effected. Hovvbeit, vvhen He vvvas gon, in stept a company of Court-Parasits , Flaterers and Adiaphorists in Religion; vvho, out of fear lest, by the Kings Reconciliation to the Church, they shou'd bring in hazard all thir Estats , gain'd from the Church , persuaded the King , not easily to admit any such scrupl into his mind. And hereupon the King, ( thrò the Iustice of God, to such as vvilfully fall and sleep in thir sins ) being not vvcl grounded in Charity , vvvas easily dravvn from his forsaide good purpos; insomuch as this treaty of Reconciliation serv'd to no other purpos, than to shew hovv he divided himself and the Realm from the Roman Church, vvith a *disfracted* Conscience :

and therfor in that he oppos'd the *known Truth*, he made it apparent how he find against the *H. Ghost*. Immediately before his Death, he caus'd (at the persuation of such as hated Catholicks) the Catholic Duke of Norfolk to be committed to the Tower; and his son the Earl of Surrey, without any great caus, to be *beheaded*. And thus, *satiavit se sanguine*; for he went *verry-shod*, *with blood*, to his Grave: having constituted, by his last Will, *sixteen Executors* *with equal authority* to govern his son, as also all privat and public affairs whatsoever which shou'd happ'n *within the Realm*, during the age of nine years and somvvhart more.

14. *Sr Edward Seymore Earl of Hartford*, and *Sr. John Dudley Viscont Lisle*, two new rais'd Lords, from no eminent families in thir ranks, amongst the rest, nominated for Two of the said *Sixteen Executors*. But no sooner was the old King dead, and Prince Edward proclam'd King; than that *Dudley* grew impatient of this Equality; being a man of a comly out-side, expert at Tilt, loust and Barriers, and fortunat at many atchievements of Honor. Out of his skil, industry, present foresight, and great resolution in Arms; and therwithal, pleasantly witted, Insomuch as, by the appearance of *Verru* he becam the Minion of that age, in great estimation with the deccas't King, in no

*Dudley*  
*V. Lisle.*

less account with the Nobility, and in admiration with the People : being artificial of himself in drawing others to him, either by specious and empty promises, or els by Threats. But therupon he grew excessively Proud, that he wou'd forbare no mischifs for his Ends, either of ambition or lust; wherof tho this was excessiv, yet the first was so illimitabl, that it aspir'd to the *Crown it self*.

15 To which purpos *Dudley* observing *Seymore* to be a man, tho of smal or no esteem for wisdom, Valor or Courage, yet much respected for his Courtesy, Affability and fortunat rather than valoros managing his charge in France and Scotland; insinuat himself into a great and extraordinary Inwardness with *Seymore*; and thereby perceiving in him a great desire to surmont his fellow-Executors in the administration of all privat or public affairs touching the King, or Kingdom; only becaus he was the *Kings Vncle*: and albeit he found such to be the Dulness of *Seymore*, as his brains vv ere not able to digest or concoct business of any high nature; yet nevertheless he cherisht this desire in him; & put him on to attempt the *Protectorship* over the yong King; as the all only way to put down, break, and shatter the Equality and authority of these sixteen Executors touching the Government aforesaid. For seeing such to be the weakness

## THE REFORMATION. 34 +

in *Seymore*, for the manage of state-affairs, as that he wvould easily fall into some such error or other, in mater of state, as that therby *Dudley* (making him the *Stalking-hors* to his ambitious ends) might gather occasion sufficient to thrust him down again; and so himself, being Popular, might assume the svvay of all maters upon himself: Accordingly, by a Combination between them, *Seymore* is made *Protector* and *Duke of Somerset*, *Dudley* *Earl of Warvick*; others of the *Executors* wvere advanc'd to Honors; as, among the rest, *Sir Thomas Wriothesly* *Ld. Chancellor*, to the *Earldom of South-Hampton*; in hope to obtain thir consent hereto: which notwithstanding, both he, and *Bp. Tomstal*, two of the *sixteen Executors*, for standing to King *Henrys* *VWill*, and gainsaying the cours tak'n touching the *Protectorship*, the rejection of the Equality and Authority of the *sixteen Executors* (as maters odious to thir late Lord) the one wvas put from his *Chancellorship*, and both of them remov'd from the *Concil*.

16. *Warvick* having, by thus setting up a *Protector*, dissolv'd the equal Authority of the *sixteen Executors*, the chief and main obstack to his ambitious ends, now vvholly applys himself, how by degrees, to bring the new-raisd *Protector*, being his Instrument for the *Dissolution*

1547.

therof, together with his Brother, a man of far more vvorthy parts, into disgrace with the People : and, therupon, to ingross all the sway of all maters wholly to himself. To vvwhich end he advises the Protector to make a farther progress in the *English Schism*, therby to ratifie the Church lands already gott'n; as well as to make a farther spoil of the Churches Downes : and, becaus this cou'd not be don vvithout great difficulty, to call in som foreign forces, not directly in shew for such a purpos, as too distastful to the People, but under pretens to fetch the yong Queen of Scots in person for a wife to the King, according to a Treaty begun by K. Henry 8. The Protector conforms himself to the advice : calls in mercenary Germans : and, to blind the People, goes presently into Scorland, with a well orderd Army, being a maner of VVooing, as not wel lik'd by the Earl of Huntly and others the Scots: so likewise fruitless to England. For tho the English shewd themselves valiant, and vvith great effusion of blood, especially of Kirkmen, Vvotaries and other Ecclesiastical persons, upon vvhom al irreligious cruelty vvas exercis'd, became victorious; yet no good came therof, but much Loss, both of Men and Mony, and of the business itself also; as vvell by reason of the stormy disorders at home,



as for that the yong Queen of Scots was forthwith sent into France, to be espous'd to the Dalphin.

17. *VVarvick*, to the end aforesaid, advis'd the Protector to make a sudden alteration both in State and Religion, ( which could not be otherwise than dangerous both to the Relm, and to the Protector himself. ) The hare-brain Protector presently sets out *Injunctions* against the *H. Maß* ( which was said in an unknown language : ) against praying to *Saints*, against *Images*, *Beads*, *Processions*, *holy Ashes*, *Palms*, &c. For gainsaying wherof *Edmund Bonner* Bp of London, and *Stephen Gardiner* Bp. of *VWinchester* were committed, *Cuthbert Tonstal* Bp. of *Durham*, *Nicholas Heath* Bp. of *VVorcester*, *Dr. Day* Bp. of *Chichester*, with others, for opposing these Novelties, and preaching that it was necessary for these things to be stayd til the King came to riper years, were all committed. He also sent forth *Commissioners* to wrong the Jurisdiction of *H Church* and to make havoc of Church *Ornaments*, as in the last two chapters is declar'd. But the insolency of the Commissioners against *Images*, *Tombs*, and al ancient monuments, was so savage; that it distast'd al sorts of moral people: som out of *Religious respects*; others in respect of the excellent *Artifices*; and many others in respect of the memorials of this *Amesford*. In so much as

*VVarvicks*  
advice.

1542.

1549-

therupon tumbl'd such Tempests of sedition in *Cornuall* ( where one Mr Body a Commissioner was stabb'd with a Knife ) *Devon-shir*, *Somerset-shir*, *Hamp-shir*, *Wilt-shir*, *Sussex*, *Kent*, *Glocester-shir*, *Worcester-shir*, *Warwick-shir*, *Leicester-shir*, *Rutland-shir*, *York-shir*, *Suffolk* and *Norfolk*; as that the honor and safety of the whol Realm was therby endanger'd; multitudes of people were made a Carnage; so many were slain, so many hang'd, drawn and quarter'd, and so many, as well innocents as Nocents, perisht by Martial-law; as that England became the spectacle of misery and a Prey to her enemies. For, thô the *French* taking advantage thereof, set upon *Iersey* & were repulst; yet nevertheless in *France* they took the Ports of *Black-neß* and *Newhaven*, and had almost tak'n *Bologn* itself. And wheras the Protector, by a Proclamation against Inclosures, thought to pleas the People again, it fel out quite contrary. For the sedition in *Norfolk* under *Kett* the Tanner, having such a pretens to right; the Discontents became the more disorderly; until that by *Warwick* and others, they were, in the end, appeas'd: *Kett* thir Captain, with his brother, being tak'n, the one was hang'd in Chains upon *Norwich* Castle, and the other, in like maner, upon *Wimondham* steeple.

18. Vpon a Division in a quarrel of

Femal  
quarrel,

that vvives, between the *Protector* and  
 his ovvn brother *Thomas Ld. Seymore of*  
*Sudeley* ( vvho vvvas another obstacle to  
*VVarvvicks* ends ) *VVarvvick* had his  
 Engineers to caus the *Dutchess* to perswade  
 the dull *Duke*, that the said *Ld. Sudeley*  
 dissenting from him in Religion, sought  
 to take away his Life, therby to have his  
 place. The feeble spirited *Protector* ( by  
*VVarvvicks* help and advice ) procures  
 his Brother, upon feign'd suggestions, to  
 be attainted in Parliament. And the Act  
 was no sooner almost past, than, by  
 warrant from himself, his Brothers head  
 vvvas taken off. Vpon which, as also upon  
 a Rumor giv'n out, that the King was  
 dead ( for allaying vvherof, the King in  
 great Majesty was shew'd abroad ) the  
 King's affection abated towards the *Pro-*  
*tektor*. The Nobility cry'd out upon him  
 as a *Blood-sucker*, and a *Fratricide*, and  
 therefore unfit to have the *Protectorship*  
 of the yong King: and lastly, the Love  
 of the *Commons* declin'd upon Observa-  
 tion of his cruelty to the *Bishops* and  
 other Catholic Church men at home: to  
 the Scottish *Kirk men* falling into his  
 hands abroad; of his prophanation of  
 the most holy and consecrated maters,  
 yea, ev'n the most sacred *Mass* it self:  
 his conversion of *two fair Churches, two*  
*Bishops houses*, with thir Chuntries and  
 Chapells, and two Chapells on both sides

of Pauls, with the Cloister and Chancel hous, into a Dwelling hous for himself, without either Church or Chapell therein, & *similia*; wherby the People deemd him irreligios, an Atheist, a Demi-Devil.

VVar-  
wvick  
accuses  
the  
Duke.

19. VVarwvick now spying the time advantageous for himself, under pretens of restoring the Catholic Religion, the enlargement of the Bishops, and the redress of matters amiss; drew Eighteen of the privy Council to him; and suddenly, of a pretended Friend, becomes an open Enemy to the Protector; and exhibits twenty eight Articles against him; wherof som were committed at the instigation of VVarwvick himself, som were merely devised, and som were enlarged, and with odious interpretations enforced. At which nevertheless the Duke basely confessed under his hand; (so as the judgement of God, for his impieties; and the malice of his enemies, seem'd to concur to his overthrow.) Hereupon he was imprison'd, lost his Offices of Protectorship, Treasurer and Marshal, and fin'd to the loss of all his Goods and two thousand pounds Lands. All which (saving his Offices) were shortly after restor'd, himself enlarged, and return'd to the Kings favor: and (upon a marriage of his Daughter to VVarwvicks Eldest son) attor'd to VVarwvick. And VVarwvick thereupon was made  
Ld.

*Ld. great Master.* which Title imp'd the feathers of his Ambition.

10. During the Dukes impris'nment, *Stephen Gardiner* Bp. of *VVinchester* wrote to the Council, and complain'd of his twelv-months impris'nment; and, in all that time, of the great want of Air, to relieve his Body; his want of Books, to recreate his mind; his want of good Company, the solace of the *VV*orld; and finally, the want of a good cause, why he shou'd be committed at al. *VV*hich Letter notwithstanding, he was altogether neglected. For when *VVarwvick*, having now altogether the sway of al maters, was put in mind, by the Lords, of his Promis of Reformation aforesaid; he will'd them, as they lov'd thir *ovvn* safety, to use no speeches therof. *VV*herupon, they holding him perfidious and a Tyrant; endeavor'd the enlargement aforesaid of the Duke again: being, of the *Tuuo*, the man of milder temper. But *Pilat* and *Herod* being made frends; the Bps. *Dr. Gardiner* of *VVinchester*, *Dr. Bonnor* of London, *Dr. Tonstal* of *Durham*; *Dr. Housh* of *VVorcester*, and *Dr. Day* of *Chichester*, were al *depriv'd*; thir impris'nments ratifi'd, and sectaries put in thir places. Likewise the famos Drs. and Masters in Divinity *Smith*, *Tresham*, *Chadsey*, *Fecknam*, *Iolliff*, *Longdale*, *VWatson*, *Seison*, *Harpsfeld*, *Boxvvel*,

*Story*, and other great Divines, impugning heresy, were al depriv'd of thir Ecclesiastical preferments, & Sectaries surrogated into thir places. Sergeant *Rastal* that famos *Lawyer*, and Dr *Clement* that excellent Physitian, with others, were banisht: certain Priests ( for keeping the Reliques of Monks martyr'd temp. Hen 8. ) were condemn'd. The D. of *Norfolk*, and *Edvard Courney*, son and heir of the late *Marqueß of Exeter* ( who shou'd, in Right, have bin the chieft, during the Pupilage of the yong King ) were stil detein'd pris'ners. Yea, the L. *Mary* herself was debar'd from hearing *Mass*; her Chaplain Dr. *Mallet* committed; herself restrain'd; and, when she sent her chief servants *Sir Francis Englefield*, *Mr. VValdgrave* and *Mr. Rochester*, about the stopping of the said disorderly courses; they were al uncivily detein'd from her, and likewise committed. The late Chancellor *Earl of Southampton*, one of K. Henrys Executors, brought with grief to his Grave, Dr. *Pate* Bp of *Rochester*, Dr. *Goldwell* Bp. of *St Asaph*, And Dr. *Clevoek* Elect of *Bangor*, stood al banisht: *Gilbert Leewer*, *Richard Britain*, and other Oxfordians, for preaching and writing against the Supremacy, and proving the authority of the Pope, by the authority of all the ancient Fathers; som of them were condemn'd; others committed: for, said they,

how can a yong Child, who differs nothing from a servant, an Infant both in sense and maners, needing a Tutor in Civil-maters ) be chief head and Governor of Christs Church? For Christ committed his charge of Feeding and Governing, not to Children; but such as rightly knew how to exhort in wholsom Doctrin, and to argu against those that oppos'd the same, &c. And this was the fruit and issu of VVarvvicks and the Dukes Attonement.

21. God sent many forvvarnings of his heavy displeasur at these Proceedings, by Earth-quakes, by prodigios monsters, by dayly Commotions in Suffolk, Essex, Kent, and elswere. In London, upon a May-day, by great Pestilencies, and by a Sweating-Sicknes, falling peculiarly upon the English; VVherof besides the two sons of Charles Brandon, successivly Dukes of Suffolk, nine hundred and sixty dy'd in London in few days; it taking away the strength of the People, viz. Yong men, & persons of strongest constitution, sparing the Aged, Children and VVomen, attacking neither Stranger nor Foreign-born (ther being, in the rage therof, no less than four hundred Frenchmen newly com over into England with the Marshal of France, sent hither about a Treaty of mariage between the yong King, and the French King's Daughter)

Gal. 4.  
Cor. 14.

Mat. 18.  
18.

Sweat-  
ing sick-  
ness &c.

but pursuing the English, not only in the parts of the Realm, but beyond the seas also: VVherupon the English were shund ev'ry wher: and it seems God wou'd have the caus of his Displeasur known to the *statists*: For that one *Ford* had infected one *Iolliff*, a forward yong man in VVinchester College, with Calvinism, and *Iolliff* spread his Infection of Heresy to others. But *Iolliff*, with those that adher'd to him, were (as it was then noted) taken away with the sweating-sickness: and such others, as were converted from thir Error (by one *VWhite*, a devout and religious man) escap'd. All which nevertheleis the *statists* had not the grace to make use of. For *Dudley E. of VVarvvick*, during the Commitment of the *Protector*, had said to *Sir Anthony Brown* (afterwards Vice-Com: Montacute) moving him, amongst others, for the restitution of the Catholic Religion: That albeit he knew the Roman Religion to be the tru Religion, yet seeing a new Religion was begun, run Dog, run Devil, he wou'd go forwards.

22. Vpon a Treaty of mariage for the yong King, with the Daughter of France, a new creation of Nobility was made: among which *Marquess Dorset* is advanc't to the Dukedom of *Suffolk*, and *VVarvvick* is made *Duke of Northumberland*.



And at that time Sir Robert Dudley ( for the better accomplishment of the Mischiefs to be executed ) was sworn one of the *Bed-chamber* ; fatally to the King ; for, he afterwards long enjoy'd not his health.

23. The D. of Northumberland, being now inferior to none of the Nobility in Title of Honor, and superior to all in power and authority ; mounted his aime to the sovereignty itself ; and the better to make his level therat ; the D. of Somerset must be tak'n avay ( vvhô he vvhere not able to bear out his own ; vvvas yet of force sufficient to cross the bad attempts of others. ) VVherupon first a Rumor vvvas cunningly spred, that Somerset caus'd himself to be proclam'd King in divers places, ( a thing that distastèd the Peopl. ) Then, in his absence, an Information vvvas giv'n, that he shou'd practis, vvith som of the Nobility, to make himself Protector again at the next Parliament, by one VVhaley ( vvvhich vvvas also affirm'd by the Earl of Rutland. ) And Sir Thomas Palmer discoverd an intention in him, to invite the D. of Northumberland, the Marquess of Northampton and the Earl of Pembroke to a Feast ; and either by vvaylaying to kill them ; or, at the feast, to take off thir Heads. To vvvhich purpos secretary Cecil, that had bin latly

Protec-  
tors fall.

his servant, avoucht something, vvhom *Somerſet*, by Letters, revil'd and deſi'd for the ſame. *Sir Thomas Palmer*, being by him ſent for, deny'd al. But herupon the *Duke* vvvas attack'd. *Sir Thomas Palmer*, *Sir Ralph Vane*, *Sir Thomas Arundel* and others are committed; likvvviſe the *Dutcheſſ* of *Somerſet* vvwith *Crane's* vvviſe, *Sir Thomas Holdcroſt*, *Sir Miles Partridge*, *Sir Michael Stanhope*, vvwith others, vvvere next day committed: alſo *Sir Iohn Markham*, as too favorabl to the *Duke*, vvvas remov'd from the *Lieutenancy of the Towver*. And, thro' *Northumberlands* impatience of any longvvworking vvickedneſs, *Somerſet* vvvas ſhortly after brought to his Tryal, and charg'd vvwith an Indiſtment vvwith raiſing of men to Kill *Northumberland*; vvwith reſiſting his *Attachment*; vvwith aſſaulting the *Lords*, and deviſing thir *Deaths*: to vvwhich he pleaded, *Not guilty*, vvvas acquitted of *Treaſon*; and, according to the purport of a new Statut, found guilty of *Felony*; and therupon had judgment to be hang'd: in prevention vvherof, he might have crav'd his *Clergy*: but being an *Enimy* to both Church and Clergy: God permitted him not: vvherupon he vvvas preſently after beheaded. But becauſ ſuch a perſon ſhou'd not dy alone; *Sir Ralph Vane* and *Sir Miles Partridge* vvvere hang'd on *Towver-hill*; and *Sir Michael*

Note.

*Stanhope* and *Sir Thomas Arundel* were beheaded there. It was likewise expected, that the *Ld. Paget*, for contriving the Banquet, where the Nobles shou'd have lost their heads; also that the *Ld. Grey* of *Wilton*, *Banister*, *Crane*, and the Earl of *Arundel*, for being of Conspiracy, shou'd have bin question'd for their Lives. But when, as it seems, *Somerſet's* head was had, *Norumberland* had the matter he am'd at.

24. The *Duke* having now remov'd all Obstacles to his mischievous ends; and being able to endanger the state of the Greatest; gain'd a great hand over the Nobles. For they observ'd, that the more respect they bare him; the more safely they liv'd, and the more eas'ly they were advanc'd. Out of his Greariness he caus'd the *Garſter* to be tak'n from the Lord *Paget*, and to be bestow'd upon the Earl of *Warwick*, his own eldest-son: he prosecutes the unjust courses already begun, as Projects of his own forecasting: then he makes the *Parliament*, as he pleases, run against the *Church*. For, the Nobles and Commons, for the most part, were more and more engag'd in the Schism, by reason of their *Church-perquisites*. And by this Carriage, he makes it manifest to the world, that all the Impieties committed by *Seymore*, proceeded from his own mischievous brain, and by him

*North.*  
*practice.*

(because Innovations in themselves are odious) impos'd on the rash and unadvis'd *Seymore*, to be perpetrated & put into execution. To conclude, he ingrossed the sway of all matters to himself; taking up money of strangers by Loans, at excessive rates, under pretence of the king's necessities, and making up great sums, by sale of *Chantry lands*, by *Jewels*, *Calices*, *Crosses*, *Candlesticks*, *Censors of Gold and Silver*, *Copes* and *Ornaments of the Church* (leaving, to every Church, one Calice, one or two Communion-Cloths, and a surplice) and by *Mulcts* impos'd upon great Officers, which last course was not displeasing to the People: all which monies were at his direction. And then every day, more and more, presents himself at Court after a most pompous manner, both in respect of the Nobles attending him, and of multitudes of servants and followers. Upon observance of which, the young King lamented much  
 „ his own misfortune; in that his  
 „ way to the world was made by a  
 „ Knife that ended his mothers life; that  
 „ himself should be the Death of his two  
 „ Uncles by his mother; and to be the  
 „ instrument of cruelty to others; thereby,  
 „ perhaps to make a way for the purposes  
 „ of those others against himself.

*Kings  
Sickness.*

25 This the Kings speech, by especial  
Espials, sounded quickly to the hearing

of the *Duke*, vvho apprehended the same as a preface of an intended mischief to himself : by the help of his instrument in the Bed-Chamber, endeavors to put his long design'd project in execution. And the mater is so cary'd; that after a Somers progress, the King complains of an indisposition in Health, which increases daily. And in January his sickness apparently shew'd itself, by a strong striving Cough, and such a Faintness of spirit, as that his Vital-Spirits were strangely and strongly assaulted. VVherupon a rumor arose, that his sickness grew upon him by a *lingreng Poison*. For the malignity of it growing more and more, became in the end, incurabl. The peopl murmur'd and complain'd that for this caus, his *two Vncls* were tak'n away; the most faithful of the Nobls were disgrac't and remov'd from him; and those that were apt for mischief, plac't about him, and that thir sayings prov'd now tru, who fortold that the Kings life shoud not long overlast *Somersets Death*.

26. During the Kings Sickness, the Duke ( by the advise of Iustice Montague and Secretary Cecil, the one for *Law*, the other for *Policie* ) drew the King to *limit the Crown*, after his Death, upon the Lady *Iane*, the D. of Suffolks daughter ( newly marid to *Gilfort Dudley* the Dukes son ) excluding the *L. Mary*, and

*Diver-  
sion of  
the  
Crown.*

the Lady *Elisabeth*, Daughters of K. Henry 8. as illegitimate (which cou'd not be alledg'd against them both; both of the half blood to the King: also, as apt to marry *strangers*, and thereby subject the Kingdom to a *foreign Prince*, and apt to put down the new begun Gospel, especially if the L. *Mary* succeeded; and excluding also the *Queen of Scots*; tho descended from the eldest Daughter of K. Henry 7. yet as a *Foreigner* born; yea, and, excluding *Frances Dutches of Suffolk*, the mother of the said L. *Jane*, being then alive, by whom her descent, by the L. *Mary* the youngest Daughter of K. Henry 7. shou'd have bin made. Letters-patents to this purpose were made; bearing date the. 27. th. of June in the seav'nth year of the Kings Regn, sign'd by the King, subscribed by most of the Nobility, Bishops, Iudges, and the Kings Learn'd Concil. Some led therto out of fear to lose thir Lands got'n from the Church, if the L. *Mary* shou'd succeed; others, by fear of, and others, by Obligation to the *Duke*: whose Potency was conceav'd to be such, as to make any thing good, either by his Authority or by his sword.

27. The *Duke*, having, in his own opinion, assur'd his own devices; no thing remain'd but the *Kings Death*, lest the said devices shou'd be over-ruld with sounder advice, The Kings diseas, sais a

late Author, grew violent, yet, in the opinion of the Physicians, removable, if the King shou'd remov the Air; whereto the Concil wou'd not consent: and so he continu'd, without any sensible mending, or imparing for a time: till a *Gentlewoman* undertook his Cure. VVhereto the Physicians wou'd not consent: becaus she cou'd give no reason either of the natur of the *Diseas*, or of the *Parts afflicted*, nor wou'd declare her *means*. VVhich notwithstanding, the Physicians were remov'd from him. The King was left to the *Gentlewoman's* cure; who was the Instrument of *mischief*. For the King fel quickly into desperat extremities, his *vital* parts were *stuffed*, bereaving him of speech, his *Legs* were *swoln*, his *Pulse* *fauld*, his *skin* *chang'd*, and many horrid symptoms appear'd; wherupon the Physicians were cal'd in again. VVho espying him in fearful case, departed with a sad silence, and left him to the mercy of Death. For, they perceavd they were cal'd for fashion only, and neither thir advice, nor Applications admitted.

28. For the better assuring of his Designs, the Duke sought to draw in the *L. Mary* vvholly into his power. VVherfore Leters vvere sent to the *L. Mary*, commanding her in the *Kings* name forthvvith to repare to the King, as vvell

*L. Mary*  
*escapes.*

for a comfort in his sickness, as to see matters well orderd about him. The Lady suspecting no lurking mischief, gladly took her journey. But, in her way, she found her foot almost in the snare, and understood both the Kings desperate estate, and the Dukes wicked designment. And therupon presently returnd to *Hunsdon*. Where she understood how perillous her journey to London had bin to herself, and how the King, having long wrestled with a lingering and tormenting sickness, had yielded his spirits to the malice of his Disease, at *Greenwich* the 6. of Iuly 1553. *Anno Regni sui septimo & atatis 17.* when he had reigned six years, three months, & six days.

29. Two days the Kings Death was conceal'd, the better to find out a way to the Dukes crooked purposes; for, it was not enof for him, who having, as some say, a Carpenter, or a man of no great esteem for his *Grand-father*; a *Promoter*, yea, a *Traitor*, by Parliament condemn'd, attainted, and executed, for his *Father*: from a mean estate to be advanc't to the degree of a Vicecomr, an Earl, a Duke; unless he, having the Treasur of the Realm at his command, were, under the color and name of his sons wife, and upon her Title, made also a King. After which two days, the Kings limitation of the Croun to the Lady

*Lane*



Jane, vvas discover'd to the Major and chief Citizens of London, being sent for to the Towver, vwhere they vvere sworn to her as Queen, and she therupon proclam'd Queen in London: but rather vvith an execration of so horrible a fact; than vvith any applaus at al by the Peopl. Yet, by the Policy of the Duke, almost al the prime Nobility of the Relm, vvere dravvn into the Towver, and by hook or crook constrain'd to subscribe to the Proclamation; VVherto Arch-Bishop Cranmer having first subscrib'd, vvas the principal motive, to the rest to do the like. For this fellow, having apostatis'd from God & his Church, made novv no scrupul at al to betray his Dead Lord and Advancer; to violat his last VVill, and utterly to supplane his Children. Howvbeit, vvithin tvo days after, nevvs came to the Lords, that the lady Mary, K. Henrys daughter vvas proclam'd Queen at Norvvich; and others of the Country therabouts, dayly resorted to her. Against vvhom the D. of Northumberland vvas sent, vvith six hundred men; and vvith promis of farther supply.

30. But aftet the Dukes departur, and upon farther nevvs of Q. Marys taking Framingham Castle; of the resort of the Peopl to her; of Proclamations made in her behalf, throvvout al the great Tovvns

in the shires adjoining; of the sending  
 certain ships to her, such as were de-  
 sign'd to intercept her, and of the refus-  
 al of the great Lords Tenents to serve their  
 Lords against her; The Lords *Shrewsbury*,  
*Pembroke* and others brake out of the Tower;  
 and consulted of the matter of *Baynards*  
*Castle*; sent for the *Major* and accompa-  
 nyd him and the *Shirffs* for the proclama-  
 ing of *Q. Mary*, by Garter King of  
 Arms. at which newes, the *Duke* retir'd  
 from *Bury* to *Cambridge*; and himself  
 proclam'd *Q. Mary* there also; throwing  
 up his Cap amongst others, tho' with  
 much inward regret. Herevvithal came  
 Letters from the Lords, vvilling him to  
 lay down his Arms; or othervvise they  
 vvou'd prosecute him as a Rebel, Traytor,  
 and Enemy to the commun-wealth. The  
 next day, he vvvas arrested by the E.  
 of *Arundel* of High-Treason; vvith  
 others of his Accomplices, and al of  
 them brought to the Towver. Novv,  
 during this passage, *Ridley* the pretended  
 Bp. of London, *Dr. Sands*, *Goodman*  
 and other his Lutheran and Calvinian  
 Instruments (the Instigators of his ambi-  
 tion) made sermons, som in the behalf  
 of *Q. Iane*, som against the regiment of  
*VVomen*, and al the Rable of Heretics  
 against *Q. Mary* in particular; as also  
 against *Q. Elizabeth*. VVherby it plainly  
 appeard, that they were made the chief

Stiklets for the setting of the Crown upon the *Dukes* head; had not thir ends bin prevented by the los of the *Dukes* ovvn head; vvhich immediatly follow'd. At his Death, he sincerely profest the Catholic faith: saving; that being blinded with Ambition, he conceav'd a facility, rather by Heresy, than by Catholic Religion, to atchiev his ends. He blam'd his own too much crediting Lutheran, Zuinglian, and Calvinian Ministers; by whos pestiferos persuasions, he had bin led to many execrabl maters, most irreparable and impios to the Church, treacherous to the Crown, and pernicios to the Commun-wealth, ev'n to a great confusion in his ovvn Conscience. He said farther; that if he had as many years to liv. as the Day had minuts; he vvoud liv and dy a Catholic. And that God's Justice, for these his execrable impieties, sel deservedly upon him, and his vvhol family. All vvwhich he spake sincerely from his heart; and therro vouch't Bp. Heath his ghostly Father. And so concluded his Life, vvith a *Miserere*, a *De profundis*, a *Pater noster*, and the Versicle, *In manus tuas Domine commendo spiritum meum*, vvhen his head vvvas takn from his sholders.

*Northhumberlā's  
profeſſiō  
at his  
death.*

31. Hereby are presented terrible exampls, both of *Princes* themselvs, violating the Liberties of H. Church: and of such

*Sad  
Exam-  
ples.*

*statists*, as precipitat thir sov'regns into  
 an Injustice against her: or, to that pur-  
 pos, abuse the name and authority of  
 thir sov'regns: first in *Card. VVolfsey*,  
 that had the sway of al things in the  
 Relm: and first advis'd the King to re-  
 pudiat his lawvful vvife Q. Catharin,  
 against the determination and approbation  
 of the Church: and this for his own ends.  
 VVas he not sudainly cast dovvn from  
 a multitud of Spiritual and Temporal  
 promotions, offices, preferments, lands,  
 mony, riches, goods and chatels: and  
 brought, by one Indignity after another  
 to an untimely end? not vvithout suspi-  
 cion of pois'ning himself, in prevention  
 of farther Temporal punishments? Then,  
 in *Cromvvell*: that, in the end, succeeded  
 his late Master the Cardinal, in the chief  
 sway of al maters under the King: that  
 precipitated his sov'regn into the head-  
 strong presumption of taking the supre-  
 macy spiritual upon him: of violating  
 the Churches Iurisdiction: of the great  
 pillaging, and laying vvast the material  
 walls therof, and of prophaning sacred  
 maters. VVas he not, from a most base  
 begining, vvithin fevv years, advanc'd  
 from one degree to another, ev'n to the  
 Height of temporal Honor? vvich, no  
 sooner he had obtcind, than vvithin tvo  
 months, like another Aman, he vvvas  
 arrested, imprisn'd arreign'd, condemn'd,

and beheaded: by a Law vvhich himself had contriv'd for the Overthrow of another? Thirdly, in K. Henry himself, that follow'd the advices of his said two Conselors, to the aggravation of thir Punishments *in die obductionis & vindictæ*, ev'n after thir Deaths. For Q Catharin vvas repudiated after VVoolseys death: VVas he not *temporally* punisht, vvhen having got'n the vvhol Bullion and stock of the vvhol Relm into his hands, thro his Robin-Hood peny-vvorths of Churchlands, he, unnecessarily and unprofitably for the Relm, vvasted the same in France and Scotland: in such sort, as he vvas fain, for vvant of the said commun stock, to stamp his face in Brasse? And, vvas he not *spiritually* punisht, vvhen at his death, the censures of H. Church, against the Violation of her Liberties, fel apparently upon him? Being over-burden'd vvith the guilt of his ovvn conscience, in his last sickness: alvvais mutt'ring out, *Monks and Friers*, and desparatly concluding his life vvith these his last vvords: *Bryan, we have lost al*, neither yet did his Temporal punishments stint. For vvithin six years five months, and nine days after his death, *non est relictus illi mingens contra parietem*. And vvithin fifty five years, *nec clausus nec novissimus*: vvich vvas the punishment of *Ieroboam*, vvich caus'd *Israel*, as he

*Psal.*  
108. 12.

caus'd England, to sin. Inſomuch as :  
*Fiant nati ejus in interitum, & in gene-*  
*ratione una, deleatur nomen ejus.*

32. Likewiſe the D. of *Somerſet*, *Nor-*  
*thumberland*, *Suffolk*, *Arch-Bp. Cranmer*,  
and the pretended Bps. *Ridley*, *Hooper*  
and *Ferrov*, &c, abus'd thir Sov'regns  
authority, to a farther prevarication of  
the Churches Rights and liberties; and  
ſupplanted ( under color therof ) the Ca-  
tholic ſervice and Religion: and, in pla-  
ce therof, introduc'd thir own inventions  
( ſavoring firſt of *Lutheraniſm*, then of  
*Calviniſm* ) into the Relm, for a Form  
of ſervice and Comun-Prayer. But, for-  
this high offence againſt God and his  
Church; againſt the H. Maſs: which, in  
earth, is *ſanctum ſanctorum*: were they  
not the authors of thir own confuſion &  
when therupon ſucceeded the ſev'ral Deaths  
of the *Dukes*, by the *Hatchet*; and the  
Death of *Cranmer*, condemn'd for *Heresy*  
and *Treaſon*; and of the reſt, for *Heresy* by  
*Fire*? The pore innocent and *Infant King*,  
whos authority was abus'd, by an unnatural  
and untimely Death; being no ſmal ſign of  
Gods high diſpleaſur for theſe high at-  
tempts: which nevertheleſs, as they ſhould  
have ſerv'd the turn, to have ſet up the uſur-  
per *Q. Jane*, againſt *Q. Mary*, had not God,  
miraculoſly, by her Victory, without blood-  
ſhed, manifeſted the Birth-right and Ti-  
tle of *Q. Mary*; ſo the woſul preſident there

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of (after Q. Mary's death) for forty four years together; serv'd the turn of a Prince *de facto*, against a Prince *de Jure*, as Shal hereafter (God willing) appear. And these be the woful consequences, following K Henrys mariage with Anne Bullen, *contra publica honestatis iustitiam*.

ss. Now what was this newly invented and introduc'd Religion, wherby the Professors therof, *os posuerunt in cœlam*, against God and his saints; like wild Boars, wasted his Vin-yard: *Polluerunt enim templum sanctum suum, & posuerunt Ierusalem in pomorium custodiam*; tyrannis'd over the Pastors of the Church; poison'd the yong K Edward; rebelld, and set up a Usurper against Q. Mary of England: that, in Scotland, brought the Q. Regent therof, (his Majesties great great Grandmother) to an untimely Grave; and dethron'd, expuls'd and pursu'd to Death, Q. Mary, the native-born Sovreign therof, his Majesties great Grandmother. That, beyand the seas, held many parts of Hungary, Germany, and Transylvania from the Emperors Charles the 5. and Gustavus his son successivly; against Sigismund King of Poland and Sweden; held Geneva from the Bishop and thir successiv Dukes of Savoy: stood out with force and arms against Francis the 2. Henry 3. Henry 4. and Lewis 13. Kings of France. Held the Lowv-countrys by op'n hostility

Protestant  
Relig.

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(or rather Rebellion) from the right owners and sovereign Lords *Philip 1. Philip 3. and Philip 4. &c.* that whilst they were low, pretended obedience to their sovereigns; but getting power to resist, labor to destroy Monarchy: Fill all parts, where they be, with insurrections, rebellions, combustions and blood-shed: and dividing Kingdoms and Principalities into Democratical Cantons? Was it any other, than a Religion compact of old condemn'd Heresies? In some points agreeing with *Aerius*; making no difference between Priests and Bishops; Fasting and not-Fasting: and holding sacrifice for the Dead, to be fruitless? In other points, with Iovinian; denying Virginity to have any excellency above Mariage: With *Arius*; denying myracles to be don at the Tombs of the saints: With *Berengarius*; denying the Real-presence, and Transubstantiation. With *Claudius* and *Vigilantius*; denying the Invocation of Saints, use of Reliques, Lights, and Cerimonies in the Church. With the *Iconoclasts*; breaking, defacing, and burning the Images of H. Saints, our B. Lady, and of Christ himself; With *Julian the Apostat*, railing at those that adord the wood of the Cross, or set the sign thereof upon their Forheads, Dorees, &c. With the *Pelagians*, affirming Children not baptis'd, to be savd. With *Simon Magus*, *Marcian*, *Mandi-*



*chaus*; denying Free-will to co-operat with the Grace of God, and holding Iustification by Faith, without works. VVith *VVessala*, denying that the Church cannot erre in maters which appertein to Faith and good maners. VVith the *Prædestinati*, affirming good or evil works neither to avail nor hurt, if a man be prædestinat, & *similia*. Al which heresies have bin condemnd by General and Ecu-  
menical Concile, cal'd together in Gods name, directed by the Prayers of our B. savior, guided by the assistance of the H. Ghost, and celebrated with the congregation of choice Bishops and Pastors, select-  
ed out of ev'ry Christian nation, and with the intervention of al the Christian Emperors, Kings, and absolut Princes, by themselves, or by thir Ambassadors in thir several times. VVherupon, the Canons therin concluded, touching spiritual maters, ( of Faith and good maners especially ) became the most absolut binding Laws in the world, as the Act of the whol Church, infrigible by any secular Power, Parliament or Authority, but inviolably to be kept, unless we wil resist the Ordinance of the H. Choft, which incessantly assists the H. Church, ev'n to the End of the world : as Christ himself has promised.

34. Hervvithal let us behold the Religion vvhich these men have exploded

*Cath.  
Relig.*

and cast down; and vve shal find the Professors therof to be the Citizens and Saints of the hous-hold of God, supere-difi'd upon the fundation of the Apostls and Prophets; our Lord Iesus Christ being the chief corner-ston: vvhos Positions are prov'd by scripture, Apostolical institutions, Ecumenical and Provincial Concils; Fathers, Doctors Reasons, Histories, Prophecies, Visions, Revelations, Myrales, Traditions, &c. VVhich began in Ierusalem: spread it self into al Nations, is of most admirable Vnity and consent vvithin it self, under one head; has her Professors ever visible and perspicuos; has preserv'd the Bible, and Three Creeds unblemisht from mangling or misinterpretation, and therby, has beat'n down and out-lastetd multitudes of Heresies: converted Emperors, Kings, Queens, Princes, and Nations: As, amongst others, brought our Island from Paganism and Infidelity; adorn'd her Kings, Henry 7. vvith the Title of *Defensor Ecclesie*, by Alexander vi. And Henry the 8. vvith the Title of *Defensor Fidei*, by Pope Leo x. The King of Scotland vvith the like Title of *Protector* of the Faith: preserv'd the Kings, both of the one and the other nation, in the unity therof, til the Defection of K. Henry 8. and in one general Communion and Liturgy of Divine service, til the Infancy of King Edward 6. in England,

and the Infancy of the glorios Q. Mary,  
 and her son K. James in Scotland: Instituted Feasts, Fasting-days, Fast of Lent, days of Abstinence, necessary both for Spiritual and Temporal ends, for the Commun-vvealth: founded Ecclesiastical Disciplin by suspension, interdiction, excommunication, irregularity, degradation, and other Ecclesiastical censurs, for the beter preservation of unity and good order in the Church: Erected Bishoprics, and limited thir Diocesses: built Monasteries, Abbies, Priories Churches, Hospitals, Fraternities, Chantries, Colleges, Vniversities: divided parishes, proportions, tithes; decreed the Canon Law; gave light, life, and soul to the Commun Law of the Land; instituted the Rites, Cerimonies & sacred forms of Coronations, Inaugurations, and Instalments; and al other solemnities that cary state, decency or veneration: enjoins al her professors, under pain of anathema or excommunication, (the greatest Leprosy that can be in the soul) to be obedient to thir soveregns, (*etiam Ethnicis Discolis*) and thir Laws, not only just, but sometimes unjust also; and this not out of fear, but for Conscience sakes and advances the same doctrin, as an ordinance. which whosoe're resists procutes to himself his own Damnation Yea it utterly condemns that most impious

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 doctrin of VValdo, VVickliff, Huß and  
 the Lollards, against Magistracy Spi-  
 ritual, or Temporal; as by divers Canons  
 it may appear: Out of whom neverthe-  
 less the Apostats and refractory Heretics,  
 Luther, Zuinglius, Calvin, Beza, beyand  
 the seas; Knox, Buchanon in Scotland;  
 Gilbey, Goodman, VVhitington in England,  
 have rais'd and founded thir pois'nful  
 positions against Magistracy spiritual and  
 temporal; to the mischievous consequen-  
 ces in the last Paragraph mention'd. And  
 thus you may perceav, that with Moyse:  
*Proposui vobis vitam & mortem, benedic-  
 tionem & maledictionem: elige ergo vitam,  
 ut tu vivas, & semen tuum.*



CHAPTER

## CHAPTER V.

*Of the Restitution of the Churches Liberties, Rites and Iurisdiction by Q. Mary: of the Reconcilment of the Relm to the Vnity of Faith, in her Time, vvith the Apostolic See.*

**V**Hen it pleasd God, in maner  
 as aforesaid, to notify to the world, the  
 truth of Catholic Religion; the piety of the  
 vertuous Lady *Q. Mary*; and the justice of  
 her Birth-right and caus, by his mira-  
 culous hand against her Enemies; and thae  
 therupon, she was proclam'd Queen in al  
 places of the Relm: she went to the  
 Tower: and, upon the Lieutenants pre-  
 senting the Pris'ners to her, (as the ma-  
 ner is,) she, upon her knees, crav'd the  
 benedictions of the Bps. *Gardiner, Ton-*  
*stal & Heath*: And then arising, saluted,  
 with a Princely kiss, both the *D. of*  
*Norfolk* and the *Ld. Courtney*, whom, to-  
 gether with the Bps, she rang'd in thir  
 places: saying to the Lieutenant, she woud  
 eas him of those Pris'ners. She likewise  
 sent for, and dischargd *Edmund Bonner*

\*  
Bp of London from the Marshalsey; discharged al the Catholic Clergy, from thir imprisonment; and reuested them in thir spiritual preferments, as not canonically depriv'd. She also restor'd the ancient family of the *Pierces* to thir birth right, and title of the Earldom of *Northumberland*; she repeald the attainder of *Cardinal Pool*, and sent to recal him from his Banishment: she pardn'd a whol subsidy of *four shillings the pound*, lands, and *two shillings and eight pence Goods*: and she annul'd and repeald al staturs, wherby any thing was declar'd *Treason*, (other than such Treasons as are mention'd in stat. 25. Ed. 3.) *Felony* or *Præmunire* sithence the Regn of K Hen. 7.

1. M. 1.

1. M. sess

2. 1. 2.

3.

2. At another session of Parliament, a statut was made, wherby al decrees, sentences and judgments of *Divorce*, corruptly promunc't by Arch-Bp. *Cranmer*, against *Q. Catharin*, were made void. And therby also was repeal'd the stat. 28. Hen. 8. touching the *Illegitimation* of *Q. Mary*. VVhere the Mariage of her Parents „ was declar'd to be a most tru, just, lawfull, and, in al respects, a most perfect marriage. Howbeit, so much of the stat. as concern'd the L *Elizabeths* *Illegitimation*, was not repeald at al. For she was so precise in the observation of the Rights of the Croun; as that she (contrary to her Royal Oath) wou'd not therby giv

the least color to wrong Q. Mary of Scotland, and the rightful heir thereof. By another stat. Likewise, al the statuts of K. Ed. 6. touching the Sacraments, the new-fangl'd *Liturgy* or forms of service, protections of Bishops, the Mariage of Priests, the Legitimation of thir Children, and the endowments of thir wives, the abolishing of Books and Images; the Ordering of Ecclesiastical persons, and abrogation of Fasting days, and Holy-days, &c. were al repeal'd: and the Form of service us'd in the time of K. Henry 8. (which was altogether Catholic) was thereby restor'd, erected and confirm'd. Also, upon occasion that a Preacher was disturb'd in his sermon preaching up Catholic Doctrin, at Pauls Cross, (at what time a Daggar was throun at him,) another stat. was made, against such as did disturb Preachers in thir sermons; Priests at Mass, or undecently us'd the B. Sacrament, or did break any Altar, Cross, or Crucifix, &c. VVhich stat. notwithstanding, such was the ungovern'd malice of som pure Calvinists, as that a Gun was discharg'd at Dr. Pendleton, preaching at Pauls Cross. A cat was hung up in Cheapside, having her head shav'n, and a round paper in her feet: a Priest was wounded, whilest he ministerd the B. Sacrament: and much other Barbarosness was then us'd, in malice and derision to.

C. 2.

C. 3.

the Cath. Religion, by the rigid Zuinglians and Calvinists; which was in part punished by Fire.

1. M. sess

2. 1. 2 3.

12. 13.

3. Moreover, the Queen by stat. restor'd the Bishopric of Durham, dissolv'd by K. Ed. 6. Disunited Churches united under him, and re-edifi'd Churches pull'd down under him. And, at this Sessions of Parliament, the treaty of mariage between K. Philip. and Q. Mary vvas concluded, and Articles agreed on. VVherupon followvd the *Insurrection of VVyat*, and the sev'ral Treasons of divers others against the Q.'s person. On occasion whereof, the death of the *Lord Guilford Dudley*, and that of the *Lady Iane*, the late proclam'd Queen, (but this, much against the Queens will) as also of the D. of *Suffolk*, were hastn'd. And this was the Caus of the restraint of the *Ld. Courtney* and the *Lady Elizabeth*, as suspected to be privy to the said conspiracies, and to contract, between themselves, a Clandestine mariage; but, e're long, they vvere both discharg'd.

4. During this passage, a vvoman nam'd *Ioan Crofts*, counterfeited herself a spirit in the *VWall*, and spake against the Queen's mariage, the Cath. Religion, &c. Likvvise divers Ballads, Letters, Books vvere sung, and seth forth against the same. Howvbeit the mariage stil vvvent forvvard, to the great behoof of the



Commun VVealth. For that therby much Bullion and Trasure, vvherof the Relm vvvas destitut, by reason of the profuse expenses made by *K. Henry*, at Bologn in France. and by *Somerſet*, upon the German Soldiers in the VVars of Scotland, vvvas brought into the Relm. VVherupon, a ſtat. vvvas made to reſtrain al ſals reports and vvritings of al kinds, tending to ſeduce the peopl: alſo to re- vive the ſtat. *Rich. 2. ſ. 2. Hen. 4. 14. and 2 Hen. 5. 7* for ſuppreſſing of Hereſy, Lollardy, &c. VVhich nevertheleſs, divers heretical miniſters in thir Conventicles preacht againſt the Queen, making thir Prayers, either to turn her heart to them; or quickly to take her out of the vvway: vvherof ſuch as ſo prayd, or ſhould ſo pray, vvvere vvorthily, by the ſtat. declar'd to be Traytors.

*ſ. VV*hiſt the Parliament was ſitting *Card-Pool* arriv'd in England; having authority, as Legat from Pope Iulius iii. to receav England again into the body of Chriſts univerſal Church. He was gladly enterreind by al, and wholly reſtor'd by the Parliament to al his former Dignities VVithin five days after his Return, he came to the Parliament-hous, declar'd the Reaſons of his Legacy, and exhorted them (after thir twenty years Schiſm) to return to the Communion of H. Church, & *ſidem quam à Petro & Paulo*

*ſ. 2. P.  
& M.  
3. 8. 9.  
10. 11.*

*C. Pools  
ſpeech.*

„ *traditam, & à cæteris deinceps Sanctis*  
 „ *Patribus acceptam, Romana coleret Eccle-*  
 „ *sia, constanter retinere:* to restore to the  
 „ Apostolic sea, al her Iurisdicktions,  
 „ preheminences and authorities, ( for  
 „ she, with al motherly affection, was  
 „ ready to receav them into her bosom,)  
 „ and to thank God, who had rais'd  
 „ them a King and Queen that more re-  
 „ garded the souls health of thir Peopl;  
 „ than thir own external profit. Herwith-  
 „ al he offer'd his best mediation for  
 „ thir Restitution to the Court of Heav'n,  
 „ and unity of H. Church: and so thanks  
 „ them for thir Gentleness in restoring him  
 „ to his blood and honor: He for that  
 time departed the Court. After whos  
 departur, the Bp. of VVinchester, Ld.  
 Chancellor repeated the effect of the Car-  
 dinals speech; exhorting them to unity  
 and concord in Religion with the Christi-  
 an world; and to thank God, that he  
 had rais'd them the most illustrious Car-  
 dinal, out of thir own Tribe, and out  
 of the Race, Progeny and Blood of thir  
 English Kings, for such a Prophet, as  
 devoted himself to thir general souls health  
 &c. Herupon, within two days, both the  
 Houses presented a petition to the King  
 „ and Queen; purporting thir vehe-  
 „ ment and inexpressible sorrow for thir  
 Schism, for thir Disobedience to the  
 „ Apostolic sea, and for thir Presumption

Parliã.  
 Petition

in making unjust Statutes, decrees and ordinances against the same, in maintenance of thir Schism. All vvhich, under the Authority of thir Majesties, they vvvere ( in tok'n of thir hearty repentance ) most vvilling and ready to abrogat and repeal. And therfore most humbly desir'd thir Majesties ( as persons undefil'd vvith Schism ) to be intercessors to the Cardinal, for thir Absolution, from the Censurs of the Church, ( into vvvhich they were vvorthily fall'n, by Ecclesiastical Canons, for thir Schism, ) and for receaving them into the bosom of Christs Church, That thenceforth they may serv God in Obedience of the Apostolic sea, to the glory of Gods holy name, and the increas of thir own salvation.

6. The next day, the King, Queen, and the Legat, being al in the Parliament-hous, the Ld Chancellor declar'd to them what both the Houses had agreed upon; and then deliver'd the forsaide Petition writ'n, subserib'd and seal'd, to thir Majesties; beseeching thir acceptance therof. And demanded of the whol hous, ( representing the whol state of the Relm ) whether they allowd therof, or not? who, *una voce*, ratifid and affirmd the same. Thir Majesties deliverd the same to the Legat; which, when he had read, and shew'd the Bul and Patents

*Extr. de  
sent.*

*Extr.  
com. c.  
Nover-  
int.*

of his Legacy, whereby his plenary power  
 giv'n him from the Pope, for thir gene-  
 ral Absolution, appeard to the Houses.  
 After this satisfaction giv'n to the Hou-  
 ses, he, in exquisite words, exhorted them  
 to Penance, as acceptable to Almighty  
 God: shewing, by many Godly Exam-  
 ples, how the Angels in heav'n rejoyc'd at  
 the Conversion of a Sinner; and, ther-  
 fore in thir behalf, gave thanks to almighty  
 God, that had inspir'd them with  
 this grace, mind, and zeal of amend-  
 ment. Then likewise both thir Majesties  
 arose, and fell upon thir Knees; so did  
 al the Court of Parliament: VVherat he,  
 calling upon the name and mercies of Al-  
 mighty God, besought his divine Majesty  
 most graciously to respect the Peopl, to  
 pard'n thir sins, and (by the pover  
 committed to him) to absolv them from  
 thir sins. And therwithal, (as the maner  
 is) *he absolv'd them in the Name of the  
 Father, & of the son, and of the H. Ghost,  
 from al Excommunication, Interdiction,  
 and other Ecclesiastical Censurs of H.  
 Church.*

Card.  
 P. Ab-  
 solvs  
 hem.

Stat  
 pradica

7. The Parliament and (in thir per-  
 sons) the whol Relm, being thus assoid;  
 then acknowvleg'd and confest (by the  
 preamb'l of the statut) the Original caus  
 and increas of much false, heretical and  
 errorios doctrin, (which had bin taught,  
 writ'n and introduc'd into the Relm, as

vvel by home-bred subjects, as by Fo-  
 regners ) have proceeded from K. Hen-  
 ry's defection from the Apostolic sea.  
 VVherfore it repeald al statuts, Ar-  
 ticles, Clauses, and Provisions of sta-  
 tuts against the Apostolic sea; or for  
 making suffragans and Bishops by Let-  
 ters patents, or other Lay-power, since  
 the 20. of K. Hen. 8: or for intituling  
 the King suprem head of the Church.  
 For (says the statut) *the Title or stile of*  
*supremacy or supreme head of the Church of*  
*England and Ireland, or either of them,*  
*never was, or could be lawfully and just-*  
*ly atributed or acknowledged to any King*  
*or sou'reign Governor of this Relm: nor in*  
*any wise cou'd or ought rightfully and just-*  
*ly by any King or sou'reign of this Relm be*  
*challengd, clam'd or us'd.* And farther-  
 more, the Cardinal, by his Legantin power,  
 dispensd with the Queen, and all such her  
 subjects, as became posselt of Maners,  
 Lands, Tenements and Hereditaments,  
 appertaining to the late dissolv'd Abbies,  
 Monasteries, and Religios houses; and  
 confirm'd the same to them, thir heirs  
 and assigns forever, by authority from  
 the Pope: yet with a pios exhortation  
 and advice, to beware how they do too  
 much, with *Balthasar*, abuse things de-  
 dicated to God, especially Tithes impro-  
 priated, Parsonages, & *similia*. As by  
 the same statut, amongst other things, at

130 THE HISTORY OF

large appears. Howbeit the statut provid-  
ed, that therby shou'd not be tak'n away  
or diminisht any Liberties, Privileges,  
Prerogatives, Preheminences, Authorities  
or Iurisdicktions, vvhich vv ere in the Im-  
perial Crown of England, before the said  
20. th. of K. Henry 8. vvithout dimi-  
nution or enlargement of the same, and no  
farther.

\* Lord  
Chan-  
cellors  
sermon.

8. VVhen an Act was past to the  
effect aforesaid; the Ld. Chancellor, at  
Pauls Cross, preacht an excellent Sermon;  
and therby exhorted the peopl to return  
from thir Schism to the unity of Christs  
Church; bewailing his own Pusillanimity  
in denying his own Obedience du to the  
Apostolic Sea: saying - *Negavi cum Petro,*  
*sed nondum flevi amare cum Petro,* and  
gusht out a Flood of Tears. After the  
CompreSSION wherof, he declar'd, how  
the Parliament had submitted itself; and,  
in it, the whol Relm, to the Apostolic  
Sea, and restor'd her ancient Rights and  
Iurisdiction. For which caus, the Relm  
was not only assoild from the Censurs of  
H. Church; but receav'd, by the Car-  
dinal *Legat à latere*, into the Churches  
bosom again. VVherupon, he excited the  
peopl, first to giv thanks to almighty  
God for the same, then to the Pope;  
then to thir Majesties; lastly to the vvhol  
hous of Parliament. Also Dr. Thirlby  
Bp of Ely, Vice-Comr Montacute, Dr.

## THE REFORMATION. 155 5

Corn, and others were sent by the King, Queen and Parliament, to Pope Julius III. to yield the accustomed obedience of the Realm to him, and his sea; and to give him thanks for their Absolution, and his pious and fatherly compassion in the acceptance of their submission. The Pope, in token of such his good acceptance, designed Ireland forever to be a Kingdom, as well in Title and Dignity as in all Kingly preeminences, prerogatives, authorities and Jurisdictions whatsoever.

9. Immediately after the dismissal of the Parliament; Ridley, the late pretended Bp. of London, and Latimer (whom the Protestants accounted their Apostles, till such time as they grew ashamed of him, for traducing the Ld. Thomas Seymour of Sudeley, and applying himself to the mischievous ends of Dudley and the Protector) were both, of them condemned, by the Ecclesiastical Canons, of Heresy. At what time, Dr. Brook Bp. of Gloucester told Ridley, that he was to be degraded from his Priesthood: which sacred order he had profaned and villained. But as touching his usurping the title of Bishop; it was only a high presumption in him, to take the same: because he was neither rightfully elected, nor truly consecrated a Bishop: for he was never rightfully any Bishop at all. Conform to which sentence, the Commun-Law.

1555.

1. 2. P.  
G. M.  
Bro. no.  
C. 101.

Bro. tit.  
Leases.  
68.

avoided al Leases made by him, of any other that usurpt the places of Bishops, (by force of Letters patents, temp. Ed 6) for, thō they vvere confirm'd by the Dean and Chapter, yet such Leases as vvere thus made, of any part of the Bishopric, cou'd not conclude or bind thir Successors from making Leases of any such demis'd particulars; becaus they were never Bishops. But othervvise, says the Law, it is of Leases made by Bishops rightfully consecrated, viz. by Arch-Bp. Cranmer. And thō aftervvards they were canonically depriv'd or degraded, as the same Arch-Bp. vvas aftervvards both depriv'd and degraded; and yet notwithstanding the Leases made by him, before his Degradation, stood firm & good.

2. 3. P.  
G. M. 4

10. The Queen, ever zealos in the observation of her Royal Oath, touching the defens of the Liberties of H. Church; caus'd, by statut, al First-fruits, such especially, as her father, by stat 26. Hen. 8. 3. had newly impos'd upon the Inferior Clergy, to the beter support of his new title of suprem Head of the Church; to caus Tenths, paid to the Crown, to be imployd to pios uses. Al Parsonages, Impropriations, Tithes, or Gleab lands, &c. being in her own hands, to be renounc'd by her. By vvhic example she invited (for she did not constrain any thereto) al her subjects to follow the

3. 2. 1  
M. 0  
10. 0. 1  
10. 0. 2



## THE REFORMATION. 135 5

the exhortation of the Cardinal Legat, in Parliament, about the same, and gave occasion to many others to do the like; for that these, by the divine Law, were instituted for the sustentation of the Priesthood. Likewise the Card. caus'd Dr. Story to visit ev'ry Parish, and to see the Rood-lofts supply'd, the Crucifixes to be plac'd, with the Images of our B. Lady & St. John, the one on the right hand, and the other on the left, and the Kings arms, with a Lion on the one side, and a Dragon on the other side, to be remov'd from the Altar, and to be set in a place more convenient.

12. The Bp. of Winchester, having all his life-time bin very zealous in the Catholic caus, except only for his Pusillanimity in yielding to the Kings Supremacy; wherof he afterwards much repented himself; that was the chief means to preserve K. Henry, in his greatest fluctuations, from op'n Turcism or some other notabl Apostacy; this third year of Q. Mary, dy'd. And the Chancellorship, by the Queen, vvas confer'd upon Dr. Heath, then Arch-Bp of York: upon this charge, [ *to excuse her, in that place, at the great day of Reckning.* ] At which terrible charge the Bp. started back; and, at the first, refus'd the same. But the Queen therupon said: My Ld. I first intreated you, as a Father of the Church, &c

M

„but now I command you, as your sov-  
 „regn, to accept the same: and so he  
 did. Likewise *Cranmer* Arch Bp. of  
*Canterbury*, being condemn'd by Parlia-  
 ment of *Treason*, and, by the Canons of  
 the Church, for Heresy; was first de-  
 graded from an Arch-Bishop (for he was  
 canonically consecrated, and had his Pall  
 from Rome.) And so from all degrees of  
 H. Orders, and then burnt: being tak'n,  
 after seav'nteen severall Recantations, with  
 his Palmody, or souls sycophancy in  
 matters of Faith. After whose death,  
 Cardinal *Pool* was advanc'd to that sea.  
 For hitherto neither wou'd the Queen  
 collat that dignity upon any; stil expect-  
 ing real conformity in *Cranmer*: neither  
 yet wou'd the pious Cardinal accept therof;  
 because the Sea was Canonically full of an  
 incumbent. Also *John Fecknam* late Dean  
 of *Pauls*, was made *Abbat of Westminster*  
 with fourteen Monks. For, the Queen  
 restor'd it to an *Abby* again; after that  
 it had bin, by the Dissolution therof,  
 erected into a *Bishopric* by K. Henry 8.  
 and then dissolv'd, and made a *Deanry*  
 again, by K. Edvv. 6. She restor'd also  
 the Monastery of *Greenwich*; and made  
*Sir Thomas Tresham*, Prior of the Order  
 of *St. John's*; giving all such Lands, T-  
 nements and Hereditaments, as were in  
 her own hands, and belonging to the  
 same order, back again to that congreg-

gation. And to the end, that others might do the like, to other suppress Houses; she, by statut, granted *Licences of Mortmain* to al that wvould give Lands, Tenements, and Hereditaments to pious uses, for the space of 20 years following. Insomuch as if it had pleas'd God to have giv'n her life; the Church wvas therby like to hav florish'd in her *Temporalities*, as wvel as in her *Spiritualities*; to vvvhich she had fully restor'd the same. Yea, she, in al places, left som monuments of her *Piety*, either by restoring dissolv'd Religios houses, Colleges, Chantries, Hospitals, &c. Or by re-edifying of Churches, or other pious maters, the particulars vvherof wvou'd require a vvhol volume to set down; in such sort, as the proceedings of this most vvise, choice and devote *Queen*, do manifestly declare, that she wvas a Princess, rais'd by God in the heat of Schism, for the Comfort and consolation of the afflicted English Church and to refresh it, being over-vvhelm'd, and over-vveari'd vvith the burden and pressur of Heresy and Schism.

12. In envy vvherof, the had many *conspiracies* rais'd against her, during the 5. years, and 4. months vvherin she reign'd. under pretext of Religion: vvvhich she, rather by her regular Faith and Piety, than by any strong hand, suppress. As first, by setting up *Q. Jane* against her,

by Northumberland, Cranmer, &c. 2. ly. By the Carreus and thir Complices in Devonshir. 3. ly. By VVyat, and his associats in Kent. 4. ly. By the D. of Suffolk in Leicester-shir, and VVarwick shir. 5. ly. By VVilliam Thomas, that attempted to kill her. 6. ly. By VVilliam Constable that pretended himself to be K. Edward the 6. 7. ly. By Vdal, Throgmorton and thir complices, that wou'd hav robb'd the Exchequer; and with the mony, leuid Forces against her. 8. ly. By Cleber and the three Lincolns, that made an Insurrection against her. 9. ly. By Stafford and his complices, that wou'd hav took Scarborough-Castle, made tray-tors Proclamations against her, and stil'd himself Protector and Governor of the Relm. The 10. th. vanguisht her: viz. the betraying of Calis by a Protestant; which strook so deep to her heart, that thro' grief therof, she sickn'd, and shortly after dy'd. And within twelve hours after her Death, Cardinal Pool also dy'd, to the unspeakabl loss of the whol Relm. She (as a Protestant sais) was a Princess that for her own pios conversation, her Charity to the Pore, and Bonty to the Nobility, can never be sufficiently pray'd: Yea, her greastest Enimies could not lay the least aspersion of Ill to her. The Cardinal, a man, whos Piety, Learning, Integrity of life, did much more illustrat him, than

Camb-  
den in  
Annal.

the splendor of *his Birth*, which nevertheless was extracted from *Kings*; as being grand-child to *George D. of Clarence*, brother to *K. Edward the 4.*

13 The Queens misfortunes were greatest in that she was the daughter of *K. Hen. 8.* for whos demerits her womb was clos'd up. As in her life-time, she was religiously observant of her *Royal Oath*, for the restitution and preservation of the *rights of H. Church*, as being quite eras'd, fall'n down and ruin'd by her two predecessors, in its spiritual jurisdiction: she not only rais'd it to the height of its ancient authority, preheminance and jurisdiction; but subordinated the same to the *Apostolic see*, according to the Law and Justice of the Realm, in the point of Religion, Prayer, Sacrifice and Priesthood: so, upon her death, she dealt with the *L. Elizabeth*: That in case it shou'd be her fortune to succede her; she, upon her coming to the Crown, shou'd not suffer the *Catholic Religion* to be subverted, or any ways hurt, violated or impar'd, according to the true meaning of the *Royal Oath*. The *L. Eliz.* seriously undertook the same, by *great Oaths, Protestations and Promises*; yea with *Excommunications* against herself, if she perform'd not the same accordingly. And as this Queen was observant, according to the same *Royal Oath*, of the *Churches Liber-*

\*  
 ses; so she preserv'd the ancient Rights, Preheminences, Iurisdicktions, Dignities, Honors, Maners, Lands, Tenements and Hereditaments of the *Crown* inviolat without any manner of diminution or decay. She kept the *peace* of H. Church, of the Relm, and of the Peopl, with such good accord; as that, in al her judgments and proceedings, she us'd equity and right judgment, with discretion and mercy, according to two other points of her Royal Oath. Last'y she restor'd the ancient *Law* and *Custom* of the Relm (being much prevaricated, by reas'n of the *Schism*) and therewithal abrogated and utterly exploded al bad and evil *Lavvs*, derogatory to the *Church* or *Crown*, tyrannos to her subjects; oppressiv to the commonwealth, or prejudicial to the peace of the Relm, or of the universal communion of Christ'ndom; according to the last part of the Royal Oath, or of the Royal duty; which, by the same Oath is undertak'n to God and Men. For, wherein can she be said to hav bin defectiv in any Princely part, office or duty? But *optimi quique minimè diurnant*. She and the *Cardinal* vv ere ornaments too vvorthy for the *English*. For greater vv ere the impieties, sacrileges & vvickednesses committed in the time of K. *Henry* and K. *Edvvard*, his son; than either to injoy, for any long time, so great a hapiness,

in so choice a *Prince*, and so rare a *Pre-lat*, as the forsaide impieties shou'd be so quickly and easly expiated.

14 But notwithstanding the rare vertues of this exemplary Princess; ther want not som, that, out of *malice* to her *Religion*, do tax her with *Cruelty*: for that, in her time, 250. or therabout, were burnt for heretical opinions; or rather, for thir pervers obstinacy therin. Howbeit, if these men woud lay down thir venom; and impartially consider, how that 1. It she made no *new* *Lavvs* to intrap them (as afterwards were made against *Catholics*) but left them to the *Canons* of the Church, and the *ancient* *Laws* of the Relm. 2. ly That those, so put to death, vvere not born or bred in thir errors; but that they wilfully *apostasid* from the Cath. Church, wherin they were educated and brought up. 3. ly That the *Clergy* of that time (to whom those maters were wholly left) desirous, *principiis obstando*, to beat down heresy; therin, perhaps, us'd more *zeal* and rigor, than discretion: 4 ly, That many of the forsaide 250. of *Foxe's martyrs*, surviv'd thir martyrdoms, som 20 years, som more, and som less: Lastly, that som of them were *malefactors*, som such *Anabaptists* as Arch-Bp. *Cranmer* condemn'd 30. *Edward 6.* and, as were condemn'd 17. of *Elizab.* som taking upon them to be *Christ*, as

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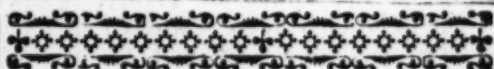
William Hacket of Ounale did, 33. Elizabeth: Som denying Christ to hav tak'n flesh of the V Mary, as Ioan Knell did: and was therfor condemn'd by Ar. Bp. Cranmer. 4. Edwd 6. Or as Francis Kell did, who was burnt the 31. Eliz. Som were Arrians, such as denyd the God-head of Christ: as George Paris did, and was condemn'd by Arch. Bp. Cranmer 5. of Edw. 6. and Iohn Lewis did, condemn'd the 26. of Eliz. Som, were the Masters of the Family of Lov: such as were condemn'd the 17. of Eliz. Som Masters of thos 27. Puritans, that denyd that Christians ought to take an Oath, to be Magistrats, or to bear the sword: who were condemn'd 17. Eliz. Som were unknown to Fox himself, whether ther were any such or no. Som were VValdenses, som Albigenes, Som Lollards, som Hussits, som VVickliffists, Lutherans, Zuinglians, Calvinists, or Puritans; such as were condemn'd by Bp. Cranmer. Temp. Hen. 8 Som held out condemn'd Heresies punishable by the Churchs Law and the ancient Law of the Realm; insomuch as amongst them al, ther was not abov thirteen of one opinion or Protestants, as Fr. Parsons has observ'd in his examination of Mr. Foxes Calendar. Al which nevertheless, becaus of thir joint opposal against the Church; the same Iohn Fox has put them, pell mell, into his Catalog or list of Martyrs,

Lind-wood  
deheret.  
Braton,  
43 Brac-  
ton. H.  
5. Nat.  
Bev. f.  
269. 5.  
R 2  
Tryal  
54.



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&c. Then, no doubt, upon the due consideration of the particulars, all discreet men will readily acquit the same Q. Mary of any Cruelty: who, of herself, was more inclin'd to Mercy than to Justice; yet to Both, with Equity.



## CHAPTER VI.

*Of the proclaiming the L. Elizabeth for Queen by the three Estates of the Realm. Of their Error therein: and of Q. Elizabeths good inclination to the Catholic Religion, if she had not bin over-ruled and abus'd by her new Statists.*

THE Death of Q. Mary of England (the mirror of all Christian Princesses, in her age, for Wisdom, piety, gravity, justice, and all other Royal and moral virtues) happen'd, during the sitting of a Parliament, summon'd and gathered together by herself: A time most advantagable (the premises consider'd) to the L. Elizabeth, For Q. Mary of

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X  
Scotland ( the indubitat and rightful heir of the Crown , after the said Queen's death ) as in birth she was in Scotland of the Royal Scottish line : so likewise she was then remaining and mari'd in France , to Francis the Dalphin and heir apparent to the Crown of France. Than either of vvhich two Nations ( in respect of the long continu'd Enmity of England on the one side, and both the Relms of Scotland and France on the other side ; ever since that first made League , and anciently combin'd Alliance by Charles the Great of France and Archibald King of Scotland against England ) no foreign Christian Prince of any nation whatsoever , could be more unacceptable to the English

2. Inasmuch as principally out of the general aversion of the English to these two Nations above all others in the Christian world ; the L. Elizabeths defective Title was advanc'd and prefer'd before the rightful Title of Q. Mary of Scotland. For , the Pope Clement VII, ( the suprem Ordinary of all Ordinaries whatsoever in the Christian court or vvorld ) had juridically and definitively sentenc'd all matters touching K. Henrys marriage vvith Anne Bullen ( upon the just appeal of Q. Catharin his lawfull vvife , then living ) to be *nulla in iusta & attemptata , ac nullitatis vitio & injustitia , at-*

Bulla  
Papal

1533

*temptatorumque vitio subjacuisse & subja-  
cere; prolemque inde susceptam, vel susci-  
piendam, illegitimam fuisse & esse, &c.*

tho according to the effect of the said  
Papal decree, K. Henry himself, by a  
statute unrepeal'd at this day, in that point  
especially, declar'd the same marriage w<sup>th</sup>  
Anne Bullen to hav bin never good, nor  
consonant to the Lawes, but utterly void  
and of none effect: yea, tho nomina-  
tione (and in prevention lest the L. E-  
lizab. born under that unlawfull mari-  
age, shou'd succeed in the Imperial  
Crown of the Relm, against al honor,  
equity, reas'n and good conscience  
&c.) it vvas enacted, amongst other  
things, that the issu born and procre-  
ated under the said marriage, shoud be  
reputed, tak'n & accepted to be ille-  
gitimat to al intents and purposes, and  
utterly excluded and bar'd in claime  
challenge or demand of any inheritance,  
as lawfull heir or heirs to the King,  
by lawfull descent. And tho also con-  
formable to these, the Parliamt. of  
Temp Maria Rep: had declar'd the  
marriage of the same Q. Catharin, to hav  
bin a most tru, just, lawfull and in al  
respects, a most perfect marriage: w<sup>h</sup>er-  
by it necessarily followvs, that the said  
Kings marriage w<sup>th</sup> Anne Bullen, dur-  
ing Q. Catharin's life as a most un-  
tru, unjust, unlawfull, and, in al res-

28. H.  
8. 7.

1 M. 15  
2. 1. 2. 3.

X

pects, a most defectiv and imperfect marriage. And lastly, thō therupon the late deceast Q. Mary vvas ofn in her life time, heard to say, that Q. Mary of Scotland vvas her next, tru, and indubitar heir apparent to the Crown of England:

3. Yet al these notwithstanding, such vv ere the fair-seeming and princely parts of the same L. Elizabeth; as that al the three estats of the Relm (at that time vv holly Catholic) immediatly after the composur of thir inexpressibl grief, conceav'd for thir late matchless sovregn, vv hich vvas related to the hous by the Arch. Bp. Heath, then Ld. Chancellor of England; vv ere so tak'n thervv ith, and vv ith her being a home-bred princeess: as that forthvv ith, and upon the suddain, they *una voce* (yet according to K. Henrys statut asoraid) against al honor, reas'n, equity and good conscience, made choice of the same L. Elizabeth; set her up for thir sovregn, and proclam'd her Queen of England, France and Ireland; albeit they knevv, that thō she was home-bred; yet she cou'd not be otherwise than merely a princeess *de facto*, as having no other mater for her title, than the specios pretens of a late Kings natural daughter, and the color of that voidabl statut which K. Henry unjustly extorted from the Parliament, about the Limitation of the Crown; and this before, and against Q.

*Mary*

Cambd

33. Hen.  
8. 7.

*Mary of Scotland* : vvho, tho in birth and marriage a foregner ; yet had a title *de jure*, as being the daughter and heir of Iames 5. th King of Scotland, son and heir of K. Iames 4. and Q. Margaret his wife ; eldest daughter to King Henry 7. of England ( chief of the hous of Lancaster ) and Elizabeth his Queen, ( chief of the hous of York : ) To the lawful issu of Q. Margaret of Scotland, and lineally descended heir ( who was the said Q. Mary of Scotland ) to the Crown and Scepter of England ( *parce que la loy de la Couronne d'Angleterre est & a été de tout temps, tels que les Enfants des Roys d'Angleterre on ailleurs sont habiles & doivent porter heritage après la mort de leurs Aneestres.* ) In al honor, right, equiry, reason and good conscience, ought to hav descended fall'n or com, after the death and lawful issu extinct of K. Henry 8. ( the sole surviving son of K. Henry 7. ) whos said lawful issu was wholly determind, and utterly extinguishd, upon the death of the forsaide Q. Mary of England.

4. This rash attempt and op'n injustice against the rights and privilege of the Crown, by the three estats ; as it sortd in the end to the ruin of the rightful heir, viz. the same Q. Mary of Scotland ; so it past not unreveng'd : but, by God's justice fell heavily on the three

*Stat. de  
nativit.  
ultra  
mare  
25. c. 3.*

*Diver-  
sion of  
Inherit.  
punishd.*

X 2  
 estats themselves. Inſomuch as the ſpiritual Lords (whoſe office it was to provide for the Church, and to oppoſe the unjuſt proceedings againſt the Croun) were ſoon after, not only (for the deſence of a juſt cauſe) expulſt from their ſpiritual promotions, together with al the reſt of the Catholic Clergy; but periſht and conſum'd by impris'nment, long ſufferings, and exiles. The chief of the Temporal Lords, ſome within few years after loſt their lives; others, with diſgrace were brought to untimely ends; and the reſt (other than ſuch as complyd with the ſtate) for the moſt part overtopp'd with up-ſtarts; and the whole body of the Realm (repreſented by the lower houſe) was turn'd upſide down; in ſuch ſort, as Religion was chang'd; the Catholics (whom the common Laws proteſted) were ſuppreſt, and had ordinances made againſt them: The Sectaries, whom the ancient Laws never favord, were, in their places, advanc't, as in part, by the ſequel of this Treatiſe wil appear.

5. Al vvhiſh calamities might hav bin prevented, by ſetting up the rightful heir, according to the juſtice of her title. VVhereto the three eſtats might hav bin invited by ſuch vvoful events, as in caſes of like injuſtice beſel upon our nation. For upon K. *Harolds* uſurping againſt *Edgar Atheling* a prince, tho of foregn

parts born ; yet by the Maxim for Infants [ *des Roys &c.* ] after the death of *K. Edward* the Confessor ; the event was the conquest and over-running of the Realm by *K. William the Conqueror*. Upon the Usurpation of *K. Stephen*, against *K. Henry* the 2. becaus he was a Frenchman-born ; the event was the bloody cruel and civil wars between the said two Kings , and the committing of many other injustices besides ( therby to uphold the Usurpers title. ) Also upon the like usurpation of *K. John* against his Nephew *Arthur* ( Prince of little Britan , and Foreign-born , ) the event was the murder of the yong *Prince* ; the perishing of his yong sister *Eleonor* in pris'n ; the loss of Normandy , Anjou , Gascoign , Aquitain , Guian , Picardy , and al those goodly Principalities and Territories in France , from the Crown of England. The like loss of annexing Britanny to the said Crown , and the hazard of the English Crown it self to the French. Yea, so odios in the sight of God are usurpations of themselvs ; as his vengeance hourly attends them. For , what succeeded to *K. Hen.* 4. for his intrusion upon *K. Richard* 2. d. but that lamentabl division between the Houses of York and *Lancaster* ; which , for three score and odd years , umbl'd the Realm in its intestin blood , with civil wars , insurrections , combust-

tions, seditions. The like upon the usurpation of *Richard 3. d.* against his *Nephew*, whom he unnaturally murder'd by injustice, tyranny, oppression and civil broils: til Gods just vengeance lighted upon himself. Yea, the *three Estates* aforesaid, ev'n they themselves, (tho' too late) by experience found the event of their setting up a *Prince de facto*, to sort not only to the murder of the rightful heir of the Crown; but to the loss of their ancient birth-right and best patrimony, viz. the *Catholic Religion*: which in a manner, they saw divested, supplanted, and almost wholly abandon'd: they beheld the Country conquer'd and over-run with errors, sects, and schisms: and they felt themselves, or at least their posterity for them, only for holding possession of their patrimonies, so be prostituted, merely for conscience sake, to informers, promoters, pursuants, hungry and needy Cormorants, caterpillers and carchpoles: which, to Noble, free and generous minds, nothing can be found so odious, nothing so slavish & insupportable.

6. Howbeit, these events and excesses, are rather to be ascrib'd to the machinations of certain *Polycians*, that invented them, and put them into practice, principally for their own ends, yet under pretens of the *Queens safety*, than to any want of goodness in the natur or princely



disposition of Q. Elizabeth, as of *herself*. For, as she was deeply learned in the Greek, Latin, French, and Italian Tongues; well seen in History, Music, and all princely and moral exercises: so, during her whole life, she retain'd many of those seeds of Catholic Religion, which in the first fourteen years of her age, were sown into her. From which, altho she made some defection in K. Edwards days; yet in Q. Marys time, she gave ample Testimony and satisfaction of her own sincerity in the Cath. Religion; no less by answers upon interrogations, in the *Christian-Court*; than acknowledgement thereof to Q. Mary herself: by her daily hearing of *two Masses*, one for the *living*; and another for the *dead*: by ordering her family accordingly: and at her sisters death, by her great Oaths, protestations and promises, yea, with *execrations* against herself, in case she faild therein, to the Duke of Feria, being sent on purpos to her, for her perseverance therein. Which being really meant and sincerely intended by her, had she not bin over-rul'd by her mischievous *flatterers*, are causes sufficient to think, that whatsoever was don in her time contrary to the same Religion, was don altogether against her good inclination or princely disposition.

7. Moreover, after she was proclam'd *Queen*, she wou'd not receave the Croun

from Barly, Story or Coverdale, late pretended Bps in K. Edward's time, and newly return'd from beyand the seas, because she knew them to be canonically depriv'd, and not canonically consecrated; but sought the same from the Catholic Bps. who, out of a foresight that her newly chos'n Concil wou'd draw her to a violation of the Churches Liberties, refus'd the same: saving Dr. Ogilthorpe Bp. of Carlisle; who only, of all the rest, was won to do the same. She, at her Coronation, took the *Regal Oath*, for preservation of the *Churches Liberties*, which above all other matters, upheld the Canon of the *Mass*; as also the Supremacy of the *Pope*, for the unity of Faith and maners in the Church; upon obtruding the supremacy upon her, she stiffly refus'd it. But when she was urg'd thereto, by her new Consellers; she promis'd the Parliament never to trouble the Catholics for thir Religion; and questionless then intended to do so accordingly. She said to *Comde de Assonville* the Spanish Ambassador, and to *Monfieur Lansac* Counsellor to the French King, That the Supremacy belong'd not to her, but to the *Chair of St. Peter*; and many times blam'd those that obtruded the same upon her: yea, and jested therat, saying, upon her princely and moral recreation in dancing [Look vvhhat a Head of the Church they



hav made : vvhē did ye see the Head of the Church dancing, &c. ] She had Altars continually standing North and South in the East, or at the end of her Chapell; vvith Altar Cloths, and vvax-tapers, at first lighted, but aftervvards blasted out, at the unsavory breath of som Puritans; yet the lights themselvs stil standing, as it vvēre, ready to be lighted; vvich vvās contrary to the practice of the Protestants in al ordinary Parishes and Churches of the Relm besides. Albeit she gave charge that no Rites or Ceremonies in the Church shou'd be aker'd othervvise than in her ovvn Chapell. She usually blest herself vvith the sign of the Cross, at her coming into her chapell, and vvou'd make her Rev'rence to the Crucifix : vvich, for a long time, stood upon the Altar : and vvou'd not suffer the demōlishment of any Crucifix, or other pious pictur in her Chapel vvindowvs : She had Church-music, both vvith vvind instruments and excellent voices : Her chaplans vvēre vested vvith Albs or Surplices, and vvith Vestments or Copes : She believ'd the real presence in the B. Sacrament, and grac't such Preachers as stood in defens therof : She receav'd the Communion in VVafers, and unleaven'd bread : vvich thō, at the first, vvās us'd; yet aftervvards vvās left off in al other ordinary Churches. She vvās devote

## 2 THE HISTORY OF

to our B. Lady; and us'd her name upon any serios attestation: And she vvould not suffer the B. Saints to be ill spok'n of in her presence, &c VVherby her first seeds of the Catholic Religion apparently shew'd themselves.

8. Farthermore, in external maters she caus'd her Bps. to wear *Rochets*; and al sorts of *Ministers* to wear *Surplices* at thir service; and *Priestly* habits abroad: She let many wity jests fal upon *Ministers*, and specially *Puritans*; & as many pleasant flashes upon *marid* Bps, ministers and thir *wiues*; insomuch as upon great suit to her, she wou'd never be drawn to revive stat. 2 Ed. 6. for the enabling of *Priests marriage* & the *Legitimation* of thir *Children*: She caus'd *Lentfast*, *Festing days*, *Ember days*, *Fridays* and *Saturdays* to be observ'd, especially in her own Pallace or Court: She caus'd the *Obsequies* of *Foreign Princes* (as of *Charles 5. Emperor*, and of two or three *Kings of France* successivly.) to be kept: She made triumph upon the *Victory of Lepanto*, against the *Turks*: She upheld the *Temporalties* of *Bishops*, and made inhibitions against the wasting therof by long *Leases* or *Dilapidations*: She made provisions against such as, under color of concealments, attempt to take *Lead*, *Bels* &c. from the *Church*: She proceeded against *Arrians*, *Anebaptists*, (ev'n as

2. Ed. 6.

21. 5. Ed

6. 12.

1. ma. 1

5 Eliz. 5

23. El. 10

28 El. 11

was don in Q. Marys time, ) wherof  
 Som were burnt, others banisht, and Som,  
 upon recantation, bare Fagots: She com-  
 peld such as were of the family of Love,  
 to recant thir opinions: She made Pro-  
 clamations, Edicts and statuts against Pu-  
 ritan conventicles; wherupon, at severall  
 times, Thacker and Coppinger Brownists;  
 Barrow and Greenwood for denying the  
 Lords prayer to be a Prayer: one Penry  
 for Puritanism, and one Hacket, that in  
 the pride of his Puritanical spirit, blas-  
 phemously took upon him to be Christ,  
 were hang'd. She desired that al Stran-  
 gers shou'd believ her to be truly Catho-  
 lic. And her cariage to strangers was  
 such, in manifesting her affection and  
 belief to, and in the same Religion, as  
 that many strangers did op'nly avouch  
 her to be so indeed; both in thir own  
 countries and elsewhere. She ever detested  
 old condemn'd heresies: suppress, as much  
 as in her lay, the phantastic opinions of  
 Puritans: and, not long before her own  
 death, acknowledg'd her own unwill-  
 ingness to persecut Catholics. As, a-  
 mongst others, to the Lady S. Johns vid. to  
 the Ld. St Johns of Bletso, and to Sir  
 Anthony Standon; at vwhat time she said,  
 " That she woud have livd and dy'd a  
 " Catholic, if her over-ruling Concil  
 wou'd hav let her alone; and, at her  
 death, she cou'd not endure the sight of

35. El. 1.

her own Clergy ; no, not of the vvel-  
qualifi d, tho pretended, Arch-Bp. Inso-  
much as vve may say, that she, of her  
self, was so near a Catholic, and yet no  
Catholic, as that none cou'd be nearer.  
And therfor vvhatssoever vvas don against  
Catholics, in her time, proceeded not out  
of vvant of any good natur or disposi-  
tion in her ; but out of the abuse ther-  
of by such her statists, as her fortun  
vvas chiefly to trust and rely upon, being,  
indeed, the skilfulest, of that age, in  
the Rules and rudiments of Machiavil,  
that Christ'ndom elsyher afforded.



## CHAPTER VII.

*Q. Elizabeth admits for a while, the Concil of Q. Mary deceased; and adds others to them. The contrary advise of the New, to the Old; whose project was tak'n from the Vandals: her Coronation: her calling a Parliament: the setting the Vandal project a foot: about the Supremacy: and of three other statuts made for the support of her defectiv Title.*

**T**HIS L. Eliz. being proclam'd Queen, reteins, for het privy-Concil, those of the late Q. Mary; to whom she ad-join'd certain Noble-men lately attained; but, by her, newly restor'd: and others that liv'd under som disgrace with Q. Mary. VVherof the New Conselors, being deeply political, insinuated themselves into her favor so far, as that they, having cunningly got the Queens ear; became

themselves *ex intimis conciliis*, or, (as we say) of the Cabinet Council: and the others som were Counselors *nomine tantum*, and other som, (tho most sincere) by thir devices, vvere wholly remov'd from the Council. And certain cunning *stratagematists* brought, by succession of time, into thir places. As, amongst others, that prudent and religious Chancellor Arch-Bp. Heath vvas put from the Chancellorship; and Sir Nicholas Bacon (in his place) was made Ld. Keeper of the great seal. Now whilst the old Counselors bare the sway; they procur'd Ambassadors to be sent to Charles v. for the continuatlon of the ancient amity with the hous of Austria: To Philip K. of Spain for the continuance of the like with the lions of Burgundy: To Henry K. of France about a treaty of Peace, and the restitution of Calis. And they advis'd her to send to the Pope about her *Legitimation*. (Vvhich they conceav'd might be the beter effected or dispens'd withal, if she herself vvoud list'n to a motion of a marriage betveen her and K. Philip aforesaid) thereby the beter to be secur'd in her estate, at leastwise during her life. As in like case K. Stephen, upon a parley, after much bloodshed, made his composition vvith the rightful heir K. Hen. 2. being then Duke of Anjou, and therupon enjoyd the sovregny of England, dazing his life.



2. Contrariwise, the *New Conclors* conceaving, that, without troubling the waters, they cou'd not fish for themselves; and therfor, having already gott'n the Queen's ear, set thir wits and devices on work, to ingross her wholly to themselves. VVherupon advantagiously for themselves, with exquisit words and eloquence, they laid op'n to her the *dangerous* condition of her *state*: her incapacity of the Croun by reas'n of *Pope Clements* decree against her; the unliklihood of the reversal thereof by his successors; and the danger of list'ning to *K. Philip's* motion of *marriage*, by procurement of the Pope's dispensation for the same. For that this was all one (she being the *sister* of *K. Philip's* late *wife*) with *Pope Julius 2's* Dispensation for *K. Henrys* marriage wuh his brother *Prince Arthur's* wife. And that therfor it woud implicitly be a ratification of *Pope Julius's* act; as also of *Pope Clement's*, in her own disability. Also they said, that the Act 28. Hen. 8. c. 6, concurd in points, concerning her incapacity, with *Pope Clement's* decree: that *K. Henrys* marriage with *Q. Catharin*, was ratifid for good, by *Parliamental Authority* 1. Mar. VVherby his marriage, with her mother, was implicitly condemn'd. And that the late *Q. Mary* had seriously, op'nly, and oft'n avoucht *Q. Mary* of Scotland for her next, tru and undoubted

28. Hen.  
8. c. 7.

# THE HISTORY OF

was apparent to the Crown of England ,  
 &c.

3. Inſomuch, ſaid they , as upon al  
 this , nothing ſtood for her , ſav only  
 the ſtat : 35. Hen. 8. c. 2. for the limi-  
 ration of the Crown ; and yet this ſtat :  
 was of no force , as being an avoidabl  
 ſtat : alſo , becaus it makes a *donative* of  
 the Crown , ( which , of it ſelf , is intrans-  
 poſabl ) and made it diſpoſabl by K.  
 Henry's gift , or laſt Will , againſt al Law,  
 right and juſtice ; and therfor is of no  
 force againſt the rightful heir. For , nei-  
 ther the Act of Parliament , made by  
 K. Hen. 4 againſt the houſ of York ; nor  
 the continuance of the Crown , in the houſ  
 of Lancaſter , by *two deſcents* ; nor yet the  
 attainder of Richard D. of York , father to  
 K. Edward 4. took place , or prejudic'd K.  
 Ed. 4. But that , theſe notwithstanding ,  
 the ſame K. Edward was declar'd King ,  
*nam de facto , quoniam de jure* ; and al the  
 three Henrys of Lancaſter to hav bin Kings  
 only *de facto* , & non *de jure*.

4. Moreover , they told her , that the  
 K. of France was , at preſent , dealing  
 with the Pope , for the publiſhing of her  
 illegitimition ( therby to make her inea-  
 pable of the Crown ) and for the declar-  
 ration of the Right and Title of Q. Mary  
 of Scotland ( his daughter-in-law ) to the  
 Crown of England : by which means , al  
 the Catholic Kings of Chriſtendom , wou'd

35. 1. H.

3. 1.

1. Hen.

4.

In time, be drawn to advance the title of the same *Q. Mary* against herself.

5. In prevention of which desperat Diseases, they advis'd her to use as desperat a Remedy; viz. to reject the making a Mariage with *K. Philip*. And notwithstanding she had sent Ambassadors to the three great Catholic Monarchs; yet secretly, or under-hand, to send Ambassadors, or other messengers, to the Princes of Germany, to inflame them in their zeal of Religion: the like to the King of Denmark, and the Duke of *Saxonia*: To succor and incourage the Hugonots in France; the *Seaburys* in Holland and Flanders, but especially those Rebels in Scotland, that rose against the Queen Regent, and this Sovereign, upon pretens of matters of Religion: as the only means to keep the said three great Monarchs of Christendom, and the Kingdom of Scotland so busied at home, that they shou'd have little leisure or eas to look abroad: or trouble her estates, without hazard of their own, thro' their own domestic broils.

6. Likewise they advis'd her, at home, to reject the Popes supremacy, to settle it upon herself, to put down the Mass; to authorise *K. Edwards* book of Common-Prayer: to remove the Catholic Bords from the Council, and others from their great Offices and places: to compel the Catholic Prelates and Clergy to swear to

the *Supremacy*; or els to drive them from thir Ecclesiastical preferments: to advance, in thir places, *Protestants* and *sectaries*: To remove al *Catholic* Iudges, Iustices of the Peace, Shirifs of shires, Officers of Courts, Masters of Colleges, Provosts and Rectors of Scholes, &c. and to put others in thir places: Also to depress the *Commons*, thō vvholy affected to the *Catholic* Religion, by severity of *Laws*; branding such as continu'd stil *Catholics*, to be *refractory*, *seditions*, and affected to the *Scotish* Title; and the others to embrace, as the only loyal subjects, and affected to her Majesty: And concluded, That unless her Majesty took such a cours, and set up such a Religion, as shou'd in al or most points be *contrary* to *Q. Mary* of Scotland, and that (under color of a Religion to be set up) shou'd make a *Faction* at home against the said *Q. Mary*; she shou'd not be able, long, to keep the Croun upon her ovvn head. VVheras, by the cours asorfaid, they vvou'd undertake, *per fas & nefas*, to preserv her Majesty, being alredy in possession of the Croun, in her said possession, maugre the *Pope*, the *Emperor*, the *Kings* of *France* and *Spain*.

7. The Queen, upon these and such like speeches, being, according to the frail condition of her sex, brought into the depth of al fears, jealousies and per-

plexities about her estate; (which she, in  
 her Conscience knew to be subject to just  
 oppositions) tho' out of the goodness of her  
 own inclination, she had, as it were,  
 a horror at the remedy propos'd, as  
 which she thought it were for a kingdom)  
 was worse than the disease it self:  
 yet, in some miscontent, found herself al-  
 together necessitated to oppose to the  
 rightful Heir; to provide for the worst:  
 and, *Roboam*-like, to reject the old Con-  
 sultors; and to commit herself, her Crown  
 and State, wholly and solely to the discre-  
 tion of these her *Cabinet* Counselors;  
 whom, of all the *Kings* or of all *Chri-*  
*stians*, besides, she took to be most sub-  
 til, crafty, politic, and worldly, tho'  
 not heavenly, wise. And again, like sub-  
 til Foxes, observing what use they had  
 already made, by putting her into more  
 than panic fears; made it their art, dayly  
 to invent some mischiefs or other, thereby  
 to keep her; during the whole life, in a  
 continual sweat or bath of fears, about  
 her defective Title: Whereby they not  
 only singl'd her from many of her most  
 faithful subjects; and so wholly ingross'd  
 her to themselves; but therewithal brought  
 to pass unspeakable and irreparable mischiefs  
 to the Church, the Crown, and the Realm.  
 For these men held it for a Rule; that  
 no Intrusion whatsoever could be upheld  
 without some notable tyranny, injustice

or oppression, thōly to be prosecuted by one unjust Aſtaſter another: left no corner in the world ſought, for finding out a fit preſident, vvhetherby an uſurper or an Intruder held his poſſeſſion, how wickedly ſoever, againſt the rightſul heir to the Crown: but found none ſo fit for this purpoſe, as that wicked plot or form of Government, vvhetherby *Gensericus* and his *Arrian Vandals*, oppreſſed and tyranniſ'd over the *Catholics* in *Africa*: VVherupon they reſolv'd to followv the ſame Plot and form of Government, to an Inch: the brief vvherof preſently follows, as it is gather'd out of *Viſtor Viſigenſis*: to the end the Reader may behold by vvhat paralel the Statuſts under Q. Eliz. drevv thir lines and rules of ſtate.

*Genseric & Vandals.*

3 *Gensericus*, vvith his *Vandals*, having over-run *France*, *Spain*, *Italy*, and paſt into *Africa*, vvanted the ſame from the *Roman Empire*, and intruded himſelf into the Sou'regny therof; being, like this Iſland, divided, by the ſea, from the reſt of the Empire. He vvvas no ſooner ſettl'd in his unjuſt perquiſts, than ſuddenly ſurpris'd vvith fears and jealousies, howv to keep his nev्व conquer'd Kingdom, from the rightſul owner the Emperor. To the preſervation wherof, he deem'd nothing more ſecure, than by diſſonant and irracconciliabl opinions in Religion, to divide the people hearts from al ſociety

with the Empir, and, by establishing the Arian Heresy, to alinate them from al Communion in Belief with *Greece, Italy,* and the rest of *Christndom*. *Oths of state* were contriv'd, thereby to intrap the Faithful: *Masses and Sacrifices*, Rites and Ecclesiastical Cerimonies were abolished; and, in place gherof, the *Arian form of Communion* payer was set up: *Disputations* were offer'd to the Catholic Bishops against the Homoooussian faith; but violently and uncivilly demean'd: Catholic Bishops were driv'n from thir *sees*; the Catholic Clergy *exil'd*; a new race of Bishops and Priests put into thir places; *Senators* were remov'd from the *Senat* and thir mansions: The Catholic peopl were not suffer'd to bear offices; and were confin'd, restrain'd and forbid'n to be harbor'd and reliev'd; the better sort, in a maner, *inflan'd*; thir goods brought forth and seiz'd; themselves branded for wicked and impious: thir Priests seditions, &c. *Alsar-cloths* were turn'd to common uses: *Books* were rifl'd and prohibited: Christian-buryal deny'd: and al places of prayer and sacrifice *debar'd*. If any Catholic took the *Oth of stat*: Yet nevertheless he was restrain'd from saying *Psalms*, from having books in his hands, from baptising, from giving of *Orders*, or from reconciling: The very name of *Rome* was malis'd: the *Pope* vilis'd and hated, and the very name of *Catholic*



X  
 bend to both as were Roman Catholics:  
 At Imperial Lawes against Heretics, were  
 turn'd upon Catholics: They were the  
 trampling Rocks of a Hungry and needy  
 peopl, for covetousness of thir goods;  
 which was both outrageous and uncharitabl.  
 Above all others, the turres of the Apostates,  
 and the rage of the Arrian Bps. ran'd  
 most outrageously, & exceeded even the  
 Tyrant himself. To conclude: the Ca-  
 tholics, for recusancy of the sacrilegious  
 impieties of the Arrians (according to the  
 tenor of Laws made for the extirpation  
 of the Catholic faith) endur'd such mi-  
 series and calamities, as no ear ever hear'd;  
 until God (against whom ther is no  
 policy, craft, subtilty, counsel, wit, wil-  
 dom or prevention) eas'd the yoke of the  
 afflicted: first, by a terribl Famine and  
 Mortality, then by the subduing and ex-  
 tinguishing of the Vandals; and lastly, by  
 re-uniting the Province to the Union of  
 the Roman Empire, and communion of the  
 Roman Faith, &c. To this purpose writ  
 Victor Vicensis, who liv'd in that time,  
 and had his part of the aforesaid persecu-  
 tion; above 1100. years ago. Now how  
 this plot by the English Statists, vyas  
 in every point follow'd, let the sequel  
 be well observ'd.  
 9. The new Considers, having en-  
 deav'd themselves (upon thir seeming pro-  
 vidence for her safety) with the Queen,



THE REFORMATION. 165 7

after five or six weeke's full admission of the Catholic Mass, service and Rites, as *Q. Mary* had left them: first procur'd the Queen to silence all manner of Preachers, both Catholic and others: then to recall such heretical Clerges, as were banish'd in *Q. Mary's* time: and afterwards to forbid the Elevation of the B. Sacrament in the Mass: also to cause the Gospel and the Litanies to be said in *English* very confusedly: For the Canon of the mass, and other Prayers were said in Latin: Whereupon Arch-Bishop *Heath* refus'd to Crown her: so did all the other Bishops, saving only *Dr. Ogilthorpe* Bp. of Carlisle, who consecrated her, anointed her, and took of her the usual Royal Oath for defense of the Catholic faith, viz. the conservation of the Rights and Privileges of H. Church, the preservation of the rights of the Crown, the upholding of peace and concord among the People; and setting up of good laws, and abrogation of bad and evil Laws. At which said several points her new Counselors cunningly advis'd her to swear to; lest for want of a due Inauguration to the Crown, some farther question might thereof afterwards arise. Which Oath nevertheless, themselves holding it for a Maxim, by the Rules of *Machiavilianism*, [ *Regni causa, quidvis simulandum, dissimulandum, jurandum, dejurandumque;* ] They

X

the Par-  
liament  
made.

as cunningly e're long, caus'd her in every point, to prevaricate concerning the Church especially, and the Crown.

10. Immediately after the Queens Coronation, the new Concil, thirsting for the Over-throw of the Catholics, made hast to call a Parliament. And, the better to put the Vandal project on foot, they prepar'd to make the upper house strong for their ends, by addition of some newly returned, or newly made Temporal Lords; persons attained or discontented in *Q. Mary's* time. And by alluring the ancient Lords with hope of high preferment: wherof one was made to believe that the Queen would take him to her Husband. Another was carry'd away with promise of success in a suit depending in the Ecclesiastical Court: And others were led with fair and specious promises of Rewards and hopes of Preferment. And as this course was tak'n to make the Upper house of Parliament for their purpose: so, having remov'd the Catholic Sheriffs, and plac'd Sectaries in their rooms; they easily brought to pass, that the Lower house was framm'd with Knights, Citizens and Burgeses; some most avers to the Catholic Religion, as being recommended to be elected by the Queens and great mens Letters; others like to stand for the Schism, by reason of their Church perquisites: others, upon promise of rewards, promises of preferments,

# THE REFORMATION: 157 7

and aw to great Lords, reducible to the bent of the Statists, and others constant Catholics, valuing thir souls abov al wordly respects.

11. The Parliament, thus fraut, resolv'd to lay down thereby four several grounds for this project aforesaid. The first act or ground shoud be foring the Supremacy Ecclesiastical upon the Queen: VWhich was not duly contrary to those the Church's Liberties, which the Queen, by her Royal Oth, had oblig'd herself to conserv; but sortod to the utter overthrow therof: as wherby, according to the Vandal project afore laid down, the Statists had, in the time of K. Hen. 8. and K. Edward his son, by experience, found many dissentant and irreconcilabl opinions in Religion to hav ris'n: VVherupon they deem'd it fit to place that Title upon her Majesty, tho a VWoman, and therfor unfit to speak in, much less to govern the Church: the better, by such dissenting opinions, to delude the peopl's hearts, not only from the communion of the rightful heir of the Crown, viz. the renoun'd & Catholic Queen of Scotland, but of al the Christian world besides. For the very Sectaries themselves, in foregin parts, utterly dislik't and abhorr'd to attribute the supream power in spiritual causes, to Temporal Princes. And in this Act, an Oth of Stat shoud be inserted, according to another part of

1.

Pream-  
bl to stat

1. 2. P.  
P. M. 8

1. Cor.

14. 3. 4.

1. Tim.

2. 11. 12

3. 11. 12

the forſaid project: thereby to intrap al  
 the Catholic Prelats, and ſuch of the  
 Catholic Laity, as the ſtatists intended  
 to oppreſs: And therein withal, ſhou'd  
 be contain'd a color for the Miſſion of  
 a *new* Clergy and Prelacy ſuitabl to their  
 purpoſes, according to the principal point  
 of the Vandal precedent aforeſaid. The  
 ſecond ground or act ſhou'd be, the eſta-  
 bliſhing of a *Liturgy* or form of prayer,  
 differing altogether from the Canon of  
 the Maſs, and altogether contrary to  
 the form of ſervice which *Q. Mary* of  
 Scotland, and al other Catholics, fre-  
 quented; thereby to make a Faction at  
 home, to have color to remov Catholic  
 Magiſtrats; to oppreſs al ſorts of Cat-  
 holics, as pretended to be affected to the  
 Scotch Queen, and her Title, and to be  
 diſaffected to *Q. Elizabeth*, and her Title  
 to the Crown; and in their place, to ad-  
 vance Sectaries, as perſons wholly affect-  
 ed to *Q. Elizabeth*. The third act and  
 ground ſhou'd be, a *Recognition* of *Q.*  
*Elizabeths* title to the Crown, according  
 to the unjuſt limitation and ſucceſſion of  
 the Crown of this Relm, mention'd in  
 the Stat: 35 Hen. 8. c. 1. And the  
 laſt ground or act was; For the preſerva-  
 tion of the Queen, and of the Title of  
 the Crown, to her and the heirs of her  
 body; and for the ſuppreſſion of any other  
 Title therto whatſoever; thereby to over-  
 bear

2

3

35 H. 8.

1.

4

bear, whelm and conceal the rightful Title of *Q. Mary* of Scotland aforesaid. Vpon these *four* grounds or roots laid down at the first Parliament, arose mischievous consequences, agreeing with the Vandal plat-form aforesaid: which, for the most part, shal be the substance of the ensuing treatis.



## CHAPTER VIII.

*The Statists attempt to set on foot the first of the abovesaid four grounds or Statuts conducing to thir Vandal project, by the Relaps of the Relm of England into Schism again, and by setting the Supremacy Ecclesiastical upon Q. Elizabeth. vver. upon Arch Bp. Heath makes an excellent speech against the same, vvhich caus'd a very difficult passing of the Bil of Supremacy.*

THE English Parliament under *Q. Mary*, not ful four years before the Parliament now in hand, had reconcil'd

itself ( and, in it, the whol Relm of England ) after a most solemn maner, to the H. Church, and the Communion therof And most humbly petitiond: That ( as the Stat. say's ) from thenceforth they might serv God in obedience to the Apostolic sea; to the Glory of Gods name, and increas of thir own salvation. At what time also *unâ voce*, and according to al Law, Justice and Truth, the Parliament in thes words „ declar'd: That the title and stile of „ Supremacy, or suprem Head of the „ Church of England and Ireland, or „ either of them, never was nor cou'd „ be justly and lawfully attributed or „ acknowleg'd to any King, or sovereign „ Governor of this Relm: nor in any „ wise cou'd, or might justly or lawfully „ by any King, or sovereign Governor of „ this Relm, be clam'd, challeng'd or „ us'd, &c. But *now* the new *statists*, contrary hereto, and contrary to al truth, honor, and decency, sham'd not to contrive and exhibit a bil in Parliament, for the establishing of the *Supremacy Ecclesiastical* upon *Q Elizabeth*, ( being the *first* of the forsaide *four* grounds. ) whereas al *women* whatsoever are so far incapabl of such a Title; as that, by St. Paul, *they are forbid'n to speak in the Church.* Nay to set a gloss and lustre upon this indecency; they blusht not, tho most falsly

i. 2. P.  
m. c 8.  
propa  
fn.

i. Cor.

14.

1. Tim. 2

and untruly, to term the same [ *An Act restoring to the Crown the ancient Jurisdiction of the state Ecclesiastical.* ] which was so contrary to the plain truth, and the general voice of the said Parliament, temp. *Maria*; and so unwarantable by al *Law*, *Record* and *History*; that therupon ev'ry one (tho' but meanly read in *law*, divinity or morality) did wonder at thir impudence. And wherfor this! but in prosecution of thir said Vandal project; the beter to bring thir ends to pass, for the upholdance of thir *Queens* pretended title to the Crown, against *Q. Mary* of Scotland, the rightful heir therof, to make a Faction, thro' dissonant and irreconcilabl opinions in Religion (as vvhich vvoud necessarily followv, upon the transposal of the *Supremacy Ecclesiastical*, from the rightful ovvner therof, the *Pope*,) ev'n as it happn'd temp. *Hen. 8.* & *Ed. 6.* and to rav'n upon, and oppress al the English Catholics, under pretens that the said Catholics, in respect of the said *Q. Mary's* fervency in the same Religion, stood affected to the Scotch title; and disaffected to *Q. Eliz.* and her title, being of a contrary Religion, and therby also to set up a *new* Prelacy and Clergy, and to suppress the *Old*: as in du place it shal appear.

a The pretens of the Bil must be;  
[ the disburdening the Relm of the bon-

P ij

*Effect of  
the first  
Bil.*



1. *El.* 1. [dage to Rome, to the intollerable charge of the Subject] but indeed thereby the better to obtain a pretext to lay a more heavy charge upon the Clergy at home, as *K. Henry* and *K. Edward* severally did. But the effect of the Bill was 1. To annul the Statute 1. & 2. *Phil. & Ma.* c. 8. whereby all Statutes made against the Apostolic see, by *K. Hen. 8.* and *K. Ed. 6.* were repealed. 2. Then that all Statutes made by *K. Hen. 8.* touching Citations, Appeals, & restraint of payment of Annats and First fruits by Arch-Bps. and Bps. to Rome; the submission of the Clergy to the King; the Election and Consecration of Arch-Bps. and Bps. within the Realm; the restraint of Payments or Impositions to Rome; the obtaining of Licences and Dispensations within the Realm; the nomination and conservation of Suffragans; and the Release of such as obtained Licences and Dispensations from Rome; might be all revived. 3. That that part of the Act of Precontracts, which was unrepealed by *K. Ed. 6.* and the Act. enabling the Drs. of the Civil-law, tho' married, to exercise Spiritual Jurisdiction: might also be revived: as in like manner, the Stat. *Ed. 6.* touching the Sacrament of the Altar, under both kinds to be minister'd to the Lay-people. 4. That the ancient Statutes made against Heretics and Lollards might be repealed;



wherby a Gap vvas opn'd to the entrance  
 of any Heresy vvhatsoeuer, into the  
 Relm. 5. That al Papal or foregn au-  
 thority might be abolisht. 6. That such  
 Iurisdiction Ecclesiastical as lawfully  
 may be us'd, shou'd be annext to the  
 Croun; that by her Letters patents she  
 might assign any person or persons to  
 exercis Spiritual Iurisdiction ( or, as  
 this claus vvas aftervwards construd, to  
 make a new Priesthood ) and to reform  
 such errors, as lawfully may be reform'd.  
 7. That al Arch Bishops, Bishops, Ec-  
 clesiastical persons, Iudges, Majors, Offi-  
 cers, and such as have fees or vvages  
 from the Queen, shoud take the Oth  
 for the Supremacy Ecclesiastical, and the  
 renunciation of the Pope's or foregn au-  
 thority; or upon refusal, to lose thir Ec-  
 clesiastical promotions, and thir Lay-  
 Offices. VVherby a color is giv'n for  
 the removal of al the Catholic Clergy,  
 Prelacy and Lay Magistracy. 8. That  
 al persons suing thir Liv'y, or being  
 receiv'd in the Queens service, or receav-  
 ing Orders, or any degree in the Vni-  
 versities, shou'd take the same Oth.  
 9. That if any shou'd maintein, or  
 extol the pover of the Pope, or any  
 other foregn Prince; his first offens shou'd  
 be the loss of al his Spiritual promotions,  
 goods and chatels, and impris'nment for  
 a year: the second offens shou'd be a

10. Premunire; and the third, Traison. 10. That no order or determination for matter of Religion, had or made this Parliament, shou'd be deem'd Error, Heresy, or Schismatical opinions: Insomuch as if this Parliament had set up any Heresy vvhatsoever, al men vv ere inhibited from reputing it Heresy. 11. Lastly, that no mater shou'd be deem'd Heresy, but such as has bin hertofore declar'd Heresy, by authority of H. Scriptures, the four first general Concils, and shal herafter be deem'd for Heresy by Parliaments, vvith the assent of the Convocation-house &c. under divers provisions for the matter of indicting Offenders.

*Rejected  
at first.*

*1. 2. P.  
M. 8.*

3. The *Bil*, upon the first reading, in the *Vpper house*, was wholly rejected and cast out; and the *Supremacy* royal in spiritual matters also, as disallow'd by the whol *Relm* in Parliament, to be lawfully, justly, or rightly in any King or suprem Governor of this *Relm*; and being against the Liberties of *H. Church*; which the *Queen* had latly *sworn* most solemnly to observ. Also not only against the *Commun law*, custom and justice of the *Relm*, but the *Law* of al the *Christian vvorld* besides, and against al honor, conscience and decency. For that, tho the *Queen*, being a *woman*, might by the *Laws* of our Nation, hav the *supremacy* in al *Temporal* matters vvhatsoever

yet, with no decency, can she have the Supremacy in *Spiritual* matters. For St. Paul expressly inhibits *women* to speak in, much more to govern the Church.

4. VVherupon the new Conselors (fearing lest this first, and chief ground of thir Vandal project, for the Government of the Relm, shoud, in three principal points, (most material for thir purpos) that is to say, *first*, touching the dividing the Peoples hearts from the *rightful* heir, and al communion in Religion with her: *Then* touching the establishing of an *Oth* of state, to the same end: And *lastly*, touching the removal of the *Catholic* Prelacy, Magistracy, Clergy and Laity; be quasht and shak'n, if the Bil shoud not go forward, (let thir Engineers on work, to caus the Bil to be read a *second* time. And to invite an allowance therro; they assignd these pretenses; (wherof the two first are gather'd from the unrev suggestions made by the stat. 24. Hen. 8. touching the unjust restraint of Appeals from Rome) viz. 1. That the Government *Ecclesiastical*, in *Spiritual* matters, had bin *anciently* in the *Crown*. 2. That the Kings Edw. 1. Edw. 3. Rich. 2. and Hen. 4. had made statuts against the *Pope* in *Spiritual* matters. 3. That the *Greek Church* had, long ago, departed from that sea. 4. That *Germany*, *Danmark* and *Polonia*, in thes times, renunc'd

Reason's  
for the  
Bil.

1.

24. H.

8. 12.

2.

3.

4.

5. the Authority of the Pope. 5. That in a Provincial Synod or Assembly of Bps. temp. Hen. 8. the Popes authority was renunc't; wherto Som of the Bps. there present were parties. 6. That those who once deny'd the Popes authority, and would now again advance the same, were not to be credited. 7. Lastly, That admitting the Temporal Prince cannot be Head of the Church; yet he may give Commission to exercise Spiritual Jurisdiction. For tho' he be not a Iudg, yet he may make Iudges; tho' he be not a Captain, yet he may make Captains.

Answer'd.

1.

5. To the 1. of these pretenses; it was answer'd: That there was neither Law nor Statute, Record nor Monument, script nor scrol testifying that any of the Kings took upon them the Supremacy Ecclesiastical, before the 24. of K. Hen. 8. But rather all Laws, Statutes, Records and Monuments do manifest and witness the contrary; and thereupon K. Philip and Q. Mary disclam'd the same 1. & 2. Ph. & Mar. To the 2. it was said, that the Kings Edw. 3. Rich. 2. or Hen. 4. never took upon them to make Statutes in meer spiritual-matters; other than in such spiritual matters, as, by Grace Papal, were annex'd to the Crown: as namely (amongst other matters) all Advowsons of Churches, were, by Pope Nicholas II. granted to St. Edward the Confessor.

Alewid.  
wit. E. 1.

upon the Foundation of the Abby of VVestminster, in these words. *Vobis vero, & posteris vestris, regibus Anglia, committimus aduocationem ejusdem loci, & omnium totius Anglia Ecclesiarum, & vice nostrâ cum concilio Episcoporum & Abbatum, constituatis, ubique qua recta sunt.* VVhich grants notwithstanding, when the Pope made provisions to Benefices in England, the said Kings stood upon thir *Iura regia*, granted theretofore by Papal grace, as forsaide; And therupon made the sevrall statuts of Provision against such as sought provisions from Rome. Also against such as drew *Temporal* pleas into *Spiritual* jurisdiction &c. Not intending therby to prejudice the *Churches* Liberties; but to preserv the Rights annexed to the *Crown*, by grace *Papal*, as aforsaide. For ev'n at the time of making these statuts, the said King confirm'd the *Church's* Liberties and *Magna Charta*, by above 20. sevrall statuts. To the 3. & 4. it was said: That the woful and bloody consequence happ'ning upon the departur of the *Greek Church* from the *Roman*; and of *Germany* *Danmark* &c. might teach us a Lesson to beware of any departur: and yet these, upon thir said departur, do not constitut thir *Temporal* princes, suprem in *Spiritual* matters. To the 5. & 6. it was answerd: That the renouncing of the *Popes* authority by the *English* Prelacy

3. 4.

5.  
6.

Extr. de  
his qui  
vi me-  
tusque  
crusa.

7.

20. v. 7.  
s.

Bract.  
302.  
11. H. 4  
7.

temp. Hen. 8 was extorted from them by force of a just fear, such a one as in *constantem virum cadere potest*; which by the Canon law, is set down in this manner: *Cum quis potens inferre minatur mortem, aut gravem cruciatum corporis, aut servitutem, seu status everisionem, puta quod scindet instrumenta & privilegia libertatis, vel detinebit in carcere, &c.* Any of which, how likly K. Henry was to do, ev'ry man here knows. VVherof if any be drawn to an Act against his own liking, upon such a fear; he is not to be less credited, than he was before the said inforcement. To the 7. It was said: That this pretens (as al the rest be) is very weak and feebl; yea, and a meer falsity. For, the Law terms the King the *fontain* of al *Iustice*; the conversator of the Law; and the *chief Iustice* in al his Dominions: which is an office or quality inseparable from his royal person. He is also the *chief Captain*; or rather *Emperor* of al the English Chivalry; and therfor has services of al such as hold of him in capite, grand or petit sergeantry, Knights service, &c: yea, and is the fontan of al *Honor*, and *Temporal jurisdiction*: and therfor out of the royal fulness of these powers, can make *Iustices* and *Captains*; but can neither giv order to *Priests*, nor consecrate *Bishops*: for these must be made by those, *quibus Papa* (viz Arch-Bps and

THE REFORMATION 179 8.

Bps) *hujusmodi conceſſerit jurisdictionem.*  
For, from the Pope al ſpiritual jurisdiction ought to proceed: ev'n as al Temporal jurisdiction is, and ought to be deriv'd from the Temporal ſovereign the King.

6 But tho' the Statists pretences were fully answer'd; yet they ſo cunningly handl'd the buſineſs, that the bil was refer'd to Committees: And the Committees alſo (tho' divided in opinion) were ſo cunningly over wrought, that the Bil came again to reading in the Vpper houſe: VVhen the moſt Rd Prelat & Divine, Dr. Heath Arch-Bp of York, in a moſt grave ſpeech, method & ſtile reſell'd al the forſaid ſuggeſtions, as follows.

7. My Lords, I perceav that this Bil has bin twice read; and, by order of this houſe, muſt yet be read the third time. VVhich order I think, was appointed ſo to be obſerv'd for this end, that evry man, being a member of this houſe, ſhou'd fully underſtand; and ſo at large ſpeak his mind and conſcience to al the bills prefer'd and read here, before they ſhou'd be enacted and eſtabliſht as Laws. VVherfor I conſidering that this Bil has now bin wice read; and accordingly bin spok'n to, gravly wiſely and leardnedly, by divers of this Honorabl company; I ſhal moſt humbly deſire your good

A Bp.  
of Yorks  
ſpeech.

„ Lordships to giv me leav, and patien-  
 „ tly to hear what I hav to say concern-  
 „ ing the same. And yet to confesse to  
 „ your Lordships the Truth, ther be  
 „ two things which do much mov me,  
 „ and as it were, pul me back from speak-  
 „ ing. The first is, that I perceav the  
 „ Queens highness (whom I pray God  
 „ long to preserv) is, as it were, a par-  
 „ ry therin; unto whom I. acknowledge that  
 „ I do ow obedience, not only for vvyrath  
 „ and displeasur sake, but also for con-  
 „ science sake; and that by the scripture of  
 „ God. The second is, the Reverence  
 „ that I bear to those Noblemen, unto  
 „ vvhom this Bil vvvas committed to be  
 „ weigh'd and consider'd, whos doings,  
 „ I assure your good Lps, may be a great  
 „ comfort, not only to me, but to al  
 „ those that be of the profession that I  
 „ am of also, vvith many other besides.  
 „ First, for thir devotion tovwards al-  
 „ mighty God does appear, in that they  
 „ vvil not suffer the service of the  
 „ Church, and the du administration of  
 „ the Sacraments therof, to be disannuld  
 „ and alter'd; but to be continu'd, as  
 „ they hav bin hertofore. And secondly  
 „ for that thir charity and piety tovwards  
 „ the pore Clergy of this Relm appears,  
 „ in mitigating the penalties (in this Bil  
 „ mentiond) for gainsaying the contents  
 „ of the same.

8. But



s But then there be two things ,  
 of more weight, that do move me to  
 speak, in this matter, what I think:  
 the first is, That almighty God, who  
 (I know) does look, that according  
 to the profession wherunto (tho I be  
 unworthy) I am cal'd, I shou'd speak  
 my mind in such matters as this is,  
 when they be cal'd in Question. The  
 second, is my Conscience; which ur-  
 ges me to do the same. Wherefor now  
 to speak of the matter. Thus I say:  
 That our Faith and Religion are main-  
 tain'd and continu'd by no one thing  
 so much as by Unity: and Unity is  
 mainteind and continu'd in Christ's  
 Church, as Concord and good order  
 in a Communion-wealth. Whereas we  
 see, for civil quietness, in ev'ry Village,  
 one Constabl; lest ther shoud be va-  
 riance fall amongst them: A Constabl  
 there is again in ev'ry Hundred, one  
 Head-constabl; in whom al the infe-  
 rior Constables are knit in one. And  
 whereas ther be in ev'ry Shir divers  
 Hundreds; to take avay al such con-  
 troversies as may happ'n amongst the  
 Head-Constables, ther is appointed in  
 ev'ry Shir, one Shiriff, in whom al  
 the Constables of Hundreds in that Shir  
 be join'd in one; And the Shiriffs  
 likewise of ev'ry Shir be join'd in one  
 Prince. Which Prince, being depriv'd

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- of his princely authority : the Vnity  
 and concord of the Relm is dissolv'd,  
 and ev'ry man choses to himself a new  
 Lord. Ev'n so it is in the Church of  
 Christ, according to the command-  
 ment of St. Paul : Ther is in ev'ry  
 Village one Priest : in ev'ry City one  
 Bishop ; in vvhom al the Priests , of  
 that Dietes , be knit in one : In ev'ry  
 Province one Metropolitan ; in vvhom,  
 for the avoiding of controversies , al  
 the Bishops of that Province are join'd:  
 and, for Vnity amongst the Metro-  
 politans to be observ'd : they be also  
 join'd in one high Bp the Pope: whose  
 authority being tak'n avway, the sheep  
 ( as sais the Scriptur ) be scatter'd a-  
 broad. For avoiding vvherof, our Sa-  
 vior , before his death, prayd : That  
 vve might be al One , as his Father  
 and he vvvere one : vvwhich thing can-  
 not be ; except vve hav al one Head.  
 And therfor almighty God said , by  
 the Prophet Ezekiel : *Suscisabo super  
 eos pastorem unum* : I vvil set one pas-  
 tor over them : & our Savior , in the  
 Gospel , sais likvvise : *There shal be  
 one pastor and, one Sheep-fold.*  
 9, Novv albeit that som men vvil  
 say : that these sentences are to be  
 apply'd to our Savior Christ only :  
 vvwhich in very deed I must needs grant  
 to be so : yet this I may say : These

places be apply'd to him *only*, as other  
 like places of Scriptur be: for it is  
 said in the Scriptur, that *only God* is  
*immortal*: and yet by *participation* with  
 him, al vve, that be tru *Christian*  
*men*, be made immortal. *Only God*  
 forgiv sins: and yet by *Commission*  
 from him, *Priests* hav authority to  
 forgiv sins. He *only* is *King*: and yet,  
 by *commission*, *makes Kings*. Likewise  
 he, *only* is *Priest*: and yet, by *commission*,  
*makes Priests*. He, of *himself*, and by  
 no other: al the rest by *him*, and not  
 of *themselves*. So he is *only Pastor*;  
 and, by *commission*, *makes* other *Pas-*  
*tors*; and specially *One*, to be his Vi-  
 car general upon Earth, to govern and  
 rule al his *whole flock* in unity and  
 concord, for the avoiding of Schism  
 and division. And as he has sent the  
*H. Ghost* to rule and govern his flock  
*inwardly*; so he has appointed one *Head*  
 or Governor to rule and lead them  
*outwardly*.

10. VVhich *One* cannot be applyd  
 to any *Temporal Prince*: for then we  
 must needs grant that *Either* was not  
 perfect; but rather a *mank body*,  
 without a *Head*, by the space of three  
 hundred years and more (for so long  
 time it was from the birth of our Savior  
 Christ, before there were any *Christian*  
*Prince* almost in the world: ) or els,

X

John. 21.

Rom. 13.

„ that Christ appointed an *Infidel*, being  
 „ no member thereof, to be *Head of his*  
 „ *Church*, both which be absurdities.  
 „ Again, That Christ appointed no  
 „ *Temporal Prince* to be *Head of his*  
 „ *Church*, appears by the word itself  
 „ spok'n by our Savior Christ. viz.  
 „ *Pasce*, *Feed*. VVhich he spake not to  
 „ *Herod*, *Pilat*, nor yet to *Tiberius* the  
 „ *Emperor*: but he spake it to *St. Peter*,  
 „ saying, *Pasce oves meas*. And vvhere  
 „ some, peradventur, wil cavil & argu  
 „ of the Greek word, spok'n by our  
 „ Savior, in that place, which does sig-  
 „ nify, not only to *feed*, but to *rule* &  
 „ *govern* likewise: I answer; I do not  
 „ know, where the word is applyd to  
 „ any *Temporal Ruler* in the New Tes-  
 „ tament: And if so it were, yet does  
 „ it not prov thir intent: for other ma-  
 „ nifest and plane Scripturs do exclud  
 „ them from such authority. Norwith-  
 „ standing, the same Scriptur gives them  
 „ very great authority; commanding us  
 „ to obey the same; and declaring withal,  
 „ that they bear the *Sword* not in vain,  
 „ or without caus. But now mark the  
 „ word *Sword*; that is to say, the  
 „ sword or authority which Princes  
 „ had before the coming of our Savior:  
 „ but that he did giv them any farther  
 „ authority, after his coming, we read  
 „ not: only he left them as he found

them. And as he gave them no *Spiritual* authority; so I do not see that hee took avay any *Temporal* authority from them.

11. VVherfor he commanded *Peter* to put up his *Sword*; becaus he had giv'n them other instruments to use, vvherin he included his authority: that is to say, the *Keys of the Kingdom of Heav'n*: *Tibi dabo claves regni Calorum*, &c. and in exercising the same; consists al the authority *Ecclesiastical*. So that ther is no kind of authority or rule *Ecclesiastical* giv'n by God to any man, unto vvhom he has not, by *Scriptur*, giv'n his *Keys*. VVherupon it wil follow, that *Princes* hav not any authority *Ecclesiastical* in and over the Church of Christ; seeing the *Keys* were never giv'n to any, of them. And here, I know, it wil be objected against me: That, as this place does make against the *primacy* of *Princes*: so does it not make for the *primacy* of *St. Peter*. For *St. Iohn* does likewise witness, that our Savior Christ did give the *Keys* not only to *St. Peter*, but to al the *Apostles*, when he did breath upon them, saying: *Accipite Spiritum sanctum*: Take ye the H Ghost, vvhos sins ye forgive, be forgiven them: and vvhos sins ye retain, be retained. And divers of the ancient Fathers do

Mat. 16

likewise say ; That the Keys were giv'n  
to, at the *Apostls*. But yet , in one  
place or another, the same authors do  
declar, that they were giv'n to *Peter*  
principally : as *Lycanus* speaking of that  
mater, *Data sunt claves Petro princi-*  
*palius, in quanto est aliorum capitaneus,*  
The Keys, sais he, were giv'n to *Peter*  
principally, in that he was chief &  
Captain of the others.

12. And if any man wil yet con-  
tend, that this place does giv no more  
to *Peter*, than to the rest of the *Apostls* ;  
I have another place of *Scriptur*, which  
does *exclud* the rest of the *Apostls* from  
equality of authority with *Peter*, in  
the rule & government of the Church  
of *Christ* ; and that is, the changing  
of his name. For, at *Peters* first meet-  
ing with our *Savior*, his name was  
*Simon* : as it is there mention'd in these  
words : *Simon son of Iona, thou shalt*  
*be cal'd Caphas* ; that is to say, a stone  
or Rock. And for what consideration  
& end *Christ* gave him that name, it  
did appear in *St. Mathew*, in these  
words : *Tu es Petrus, &c. Thou art*  
*Peter*, that is to say, a Rock or ston,  
and upon this Rock wvil I build my  
Church. Here I shal desire you to  
note ; that *Peter* has a promis made to  
him alone, and to none other of the  
*Apostles*. i, e. as he receav'd a deuy

*Joh. i.*

name; so he shou'd hav a nev privilege or preferment, to be the *Foundation*, ground or stay of Christ's Church. For he vvas cal'd a *Rock* or *ston*, for the *stability* and constancy that shou'd always appear in the Church, being built upon him, a sure *Foundation* and immovabl. VVhich rthing does appear in the *Succession* of *St. Peter*. For as concerning the *other* Apostls, in thir own *Persons*; I do not doubt, but that, during thir lives natural, they vv ere so firm and stabl in the Faith of Christ, as *St. Peter* vvas. But for thir *Succession*, vve hav no such proofs: seeing that only the *Succession* of *St. Peter* does continu in the Church of Christ: (the like appearing in none of the Apostls:) vv hich is the only stay of the same, in Earth, and undoubtedly shal be to the vv orlds end. This place of Scriptur, in my judgment, if ther vv ere no more, is sufficient to prov that *St Peter* and his *Successors* be appointed of Christ to hav the rule and government of his Church on earth, above al other, both *Spizitual* and *Temporal*.

13. And yet I knowv, that ther may, and vv il be objections laid against these my sayings. For, som vv il say, that *Christ himself* is the *ston* vv herupon his Church is builded:

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and som vill say : that it is the profes-  
 sion that Peter made of Christ, vwhen  
 he said: *Thou art the son of the ever-*  
*living God* Which both be tru: and  
 yet not repugnant to vwhat I said be-  
 fore. For al these three understandings  
 vvel ponder'd and consider'd, in this di-  
 vers respects, stand together. But yet  
 I do think, if the mind and intent  
 of our Savior Christ, vwhen he spake  
 these vvords: *Thou art Peter, &c.*  
 be vvel vveighd, the place itself does  
 declar, that it is specially to be un-  
 derstood of the person of St. Peter, &  
 his Successors. For undoubtedly, he  
 knowing that Infidelities and Here-  
 sies vvou'd so increas and abound, that  
 his faith and church vvou'd be in dan-  
 ger to be overthrow and extinguish;  
 made a promis then, so to provide by  
 St. Peter and his Successors; that it  
 shoud be alvvays known, vvher his  
 faith shoud be had, and sought for  
 again ( if it vv ere any vvher lost )  
 unto al men, that vvoud vvith humi-  
 lity desire, seek after, and receave the  
 same: So that novv, if vve vvou'd  
 understand that place, as our Savior  
 Christ meant it, ( vvho is the first, and  
 tru ston of the building indeed ) what  
 certainty may vve hav of our Faith,  
 or how surely may vve stay out selvs,  
 vvavering in the Same? For as ther



be abroad in Christ'ndom, *many* sorts of *Opinions*; w<sup>h</sup>ic<sup>h</sup> of never any one agrees w<sup>it</sup>h another; and al dissent from the *Catholic Church*; yea, ev'ry of these sects does say and affirm constantly, That *thir* profession and doctrine is built upon *Christ*; alleging *Scriptur* for the same. And they al & ev'ry one of them thus alleging *Christ*, to be *thir Foundation*, by *Scriptur*; how shal any man know to which of them he may safely give credit, and obey, and follow. The like is to be said, of *St. Peters profession*. W<sup>h</sup>erin we can have no sure tryal: for ev'ry one of these Sects or Heresies does confess and acknowledge *Christ* the son of the living God. So that I think, I may conclude, that our Savior *Christ*, in this place, saying, *That he wou'd build his Church upon a Rock*, did mean, by that *Rock*, *Peter* and his *Successors*: w<sup>h</sup>erunto men may safely lean and cleave, as unto a sure immovable Rock, in matters of Faith; knowing certainly that in so doing, they shal not fall (I mean) in matters of Faith: as we do most manifestly see it has come to pass, and continu'd by the space of 1100. years.

14 I have heard here objected of late, against the *supremacy* of *St. Peter*, and his *successors*, divers reasons, which ap-

22 pear to me, to have smal or no sub-  
 23 stance; as, I trust, it shal appear to  
 24 you, in unfolding the same. And for  
 25 better understanding therof, I wil  
 26 bring them to three heads or pla-  
 27 ces. VVherof the first does con-  
 28 sist in the evil or *wicked lives* (as it  
 29 is alleg'd) of certain *Popes* of Rome:  
 30 which (as I think) were nothing so  
 31 wicked, as they were reported to hav  
 32 bin. But let it be they were so: what  
 33 then? A man, is a *man*. And, as the  
 34 scriptur sais, *Quis est homo qui non*  
 35 *peccat*? what man is he, that does not  
 36 sin? Again, if our savior Christ had  
 37 made the like warrant to St Peter and  
 38 his successors, as concerning thir *Con-*  
 39 *versation* and living, as he did for the  
 40 stability and constancy of thir *Faith*;  
 41 and had said to Peter: *Ego rogavi pro*  
 42 *te, ut non pecces*: I hav praid for thee,  
 43 that thou shalt not sin: as he said;  
 44 *Ego rogavi pro te, ut non deficiat fides*  
 45 *tua*, I hav prayd for thee, that thy  
 46 *Faith* shal never fail; then thir evil  
 47 lives had bin an argument to hav prov'd  
 48 that they had not bin the tru succes-  
 49 sors of Peter; neither had they any such  
 50 authority from God. But seeing the  
 51 warrant was made only for the conti-  
 52 nuance of thir *Faith*, wherein they hav  
 53 hitherto, and do yet most constantly  
 54 stand, without mention of thir *con-*



~~version~~ and living, it is, in my judgment, no proof or argument against the authority or *supremacy* of the Church or *sea of Rome*: as we shall see by the Adultery and Murder committed by *K. David*, does not diminish the authority of the godly Psalms writ'n by him; neither the dissolute Living and Idolatry of *K. Salomon* is prejudicial to divers books of scripture writ'n by him. Neither of the covetousness of the Prophet *Balaam*, did lett, in any condition, the virtue and strength of the Blessing of God, sent to the children of *Israel*, by him; Nor yet the truth of the prophecy concerning the coming of our savior Christ, by him pronounc'd. Ev'n so the *Leues* of *Popes* (were they never so wicked) cannot be prejudicial to the authority giv'n to *St Peter* and his successors, by the mouth of our savior Christ.

25. The summe of the Objections secondarily made against this Authority, does consist (as they allege) in certain Canons of the Council of *Nice*, and the sixth of *Garthage*; with the Departure of the *Greek Church*, and other *Relms*, now in our days, from the authority of the said *sea of Rome*. As concerning the Council of *Nice*, I do marvel that they will allege any thing therein conteind in this matter:

X  
 „ seeing, in the preface of the said Con-  
 „ cil, it is declar'd, *That this authority*  
 „ ( of which we speak ) *is giu'n to the*  
 „ *said sea, by no Concils or Synods,*  
 „ *but by the Evangelical voice of our*  
 „ *Savior Christ.* And also the Fa-  
 „ thers of the said Concil ( being con-  
 „ descended and agreed in al maters of  
 „ Controversy mov'd in that thir assem-  
 „ bly, ) *wrot to the Pope, to haue thir Di-*  
 „ *crees confirm'd by his authority;* as it  
 „ does more at large appear, in thir  
 „ epistl writ'n in that behalf. Farther  
 „ H. *Athanasius*, who was present at  
 „ that Concil, afterwards Patriarch of  
 „ *Alexandria*, does not only acknow-  
 „ lege, in his writings, the charge and  
 „ care of the *universal Church of Christ*,  
 „ to be giu'n to *St. Peter* and his *successors*:  
 „ but also, being unjustly depriv'd,  
 „ did appeal to the *Pope of Rome*, & by  
 „ him was restor'd again.

„ 16. Likewise the Sixt Concil of  
 „ *Cartage* makes nothing for thir purpos;  
 „ for the supremacy of the *Pope* was not  
 „ cal'd in question there: but som va-  
 „ riance there was indeed, which con-  
 „ sisted in this point only: Whether a  
 „ Bishop or a Priest, being accus'd or  
 „ troubl'd, and thinking himself wrong'd,  
 „ might appeal to *Rome*, for the beter exa-  
 „ mination and tryal of his caus, or  
 „ not: As one *Apollinaris* a Priest had then  
 „ don

don in Africa. There vvas alleg'd, for Appellations made to Rome, a Canon of the Nicen Concil, vvhich cou'd not be found; vvhich vvas no marvel. For, vvheras the Fathers of the Nicen Concil made 70. Canons: thro' the vvickedness of Heretics ther vvas found but 21. Yet notwithstanding the Bishops of Africa did, not long after that, submit themselves to the Church of Rome; in that point. Also they use to inculcate the authority of this Concil, becaus St. Augustin vvas present at it, (as indeed he vvas) vvhich makes directly against them. For that St. Augustin dos eury vvher in his works, acknowlege the supremacy of St. Peter and his successors; saying thus: *In Romana Ecclesia semper viguit Apostolica Cathedra principatus*: In the Church of Rome, has alvvais bin of strength, or florish't the rule and authority of the Apostolical Chair.

17. And vvhen I heard a question made here of late, vvwhether the Greek Church did ever acknowlege the supremacy of the Church of Rome, or not? Of vvvhich mater I marvel that any man dos doubt: seeing that the Greek Church did not only acknowlege, but continu in obedience under the said Church of Rome by the space of 800. years at least; so far as I hay heard

or can learn of others. And after it  
 did first renunce the said authority: it  
 did return again vvhith submission  
 fourteen several times, as good authors  
 do vvrite. And as vve may perfectly  
 gather from the Concil of *Florence*,  
 which was somt 140. years ago, when  
 at the *Patriarch of Constantinople* him-  
 self was present, among other Bishops  
 and learned men of *Greece*, in which  
 this mater of controversy was deter-  
 min'd & agreed upon; as it dos ap-  
 pear in the Canons of the said Con-  
 cil. Moreover if the *Greek Church* were  
 not under the authority and rule of the  
 Church of *Rome*, what shal we think  
 of the history of *Anthemius Patriarch of*  
*Constantinople*; whe was depos'd for the  
 heresy of *Eutiches*, by *Pope Agapitus*?  
 For whose restitution, long and ear-  
 nest suit was made by the Emperess  
*Theodora*, that then was, first to *Pope*  
*Sylvestrius*, and after, to his successor  
*Vigilius*; and could not be obtaind upon  
 any condition. But as touching the  
*Greek Church*, and the departing ther-  
 of from the Church of *Rome*; thus we  
 may briefly say and conclude; that after  
 it did divide itself from the Church of  
*Rome*; it did, by litt and litt, fall into  
 extrem miseries, captivity and bondage  
 in which at this present it dos remain.  
 18. As concerning other countries

X

that hav renunc'd the forsaide authori-  
 ty, as *Germany, Denmark, and Polo-*  
*nia*, (as it is here said:) This I hav ro  
 say: That the miseries and calamities  
 that *Germany* has suffer'd, since thir  
 departur from the Church of *Rome*;  
 may be a warning & exampl to al  
 other Nations, to learn by, and beware  
 of the like attempt. And as for  
*Danmark*, I do hear that in very deed  
 they be *Lutherans*, and som hav also  
 renunc'd the *Popes authority*: and  
 yet I cannot hear that the *King of*  
*Danmark*, nor any *Prince of Germany*,  
 dos take upon him to be cal'd *suprem*  
*head of the Church*. And for *Polonia*  
 (tho it be troubl'd with heresy, as  
 other Relms be: yet I cannot learn,  
 that either the *King, or Clergy* thereof,  
 has, or dos giv any place to them:  
 but, on the contrary do most  
 earnestly withstand them, as may right  
 wel appear by certain books set out  
 this last year 1558 by a *Bp. of Polo-*  
*nia*, cal'd *Stanislaus Hefius*, in the  
 which is declar'd, among other things,  
 That earnest suit was made by the *Pro-*  
*testants* to hav three things granted and  
 suffer'd within the Relm: that is to  
 say, that *Priests* might hav *wives*: to  
 hav the *public service* in the *vulgar ton-*  
*gue*: and the *Sacrament of the Altar*  
 minister'd under *both kinds*. Al which

X  
 „ three were deny'd them. VVherby it  
 „ appears plainly, that *Polonia* is not in  
 „ that case that men report it to be in.  
 „ But if it were so, that al these Relsms;  
 „ yea, and more too, were gon from  
 „ thir obedience of the Church: dos it  
 „ therfor follow, that the Authority of  
 „ it, is not just? I think not so. For, as  
 „ *Ferdinand*, now Emperor, descending  
 „ justly, by election, from *Constantin*  
 „ the great; if the *Empir*, which, was  
 „ under *Constantin's* rule, were divided  
 „ into twenty parts; has now scarcely  
 „ one of the twenty; yet the authority  
 „ of an Emperor stil remans with him.  
 „ And as the departur of *Gascogne*,  
 „ *Guian*, *Normandy* and *France*, which  
 „ were al sometimes, under the Imperial  
 „ Croun of *England*, do not take away  
 „ the authority therof, but that it is an  
 „ Imperial Croun stil: Ev'n so dos not  
 „ the departur of these countries from  
 „ the sea of *Rome*, diminish the autho-  
 „ rity therof giv'n to the same by God.  
 „ Besides, that *Se Paul* sais, *There shal*  
 „ *be a departur, before the day of Iudg-*  
 „ *ment*: which, tho som understand of  
 „ the *Empir*; yet the most part refer it  
 „ to the *Church of Rome*, from whence  
 „ men shal depart by infidelity and he-  
 „ resy: but whether it shal be in al coun-  
 „ tries, or in one, or at divers times, it  
 „ is uncertain.



19. Thirdly, there is alleg'd a *Pro-  
vincial Concil*, or Assembly of Bps. &  
Clergy-men of the Relm of England;  
by vvhom the authority of the Church  
of Rome vvas *abolisht* and dissannuld:  
vvhich is fore inculcated against us,  
as mater of great vveight and autho-  
rity: vvheras indeed it is a mater of  
smal authority, or els none. For, first,  
vve knovv that a particular or *provin-  
cial Concil*, can make no determina-  
tion against the *Vniuersal Church* of  
Christ. Secondly, so many of the learned  
men that vv ere Actors there, as be dead;  
before they d'yd, vv ere *penitent*, and  
cry'd God mercy for that Act. And thos  
that do liv, (as al your Lordships know)  
hav op'nly revok'd the same, acknow-  
leging *thir Error*. And vvheras som  
do say, that they vv il never trust thos  
men, vv hich denyd the Popes au-  
thority, and novv of the contrary side,  
stand in defens of the same: in my  
judgment, thir sayings be not greatly  
to be allow'd. For, it may hap'n  
(as of'n times it dos chance indeed,)  
That a man of Honesty, VVorship,  
yea of Honor, may commit Trais'n  
against his Prince; and yet, by the  
goodness of the same Prince, be par-  
don'd that offens. Shal vve determi-  
natly say, that *That man* is never to  
be trusted in the Princes affairs? No,

Som of  
the  
new  
statists  
had bin  
attaint  
ed of  
Traisson  
against

Q. M.  
 & par-  
 dond by  
 her.

” God forbid ! but rather think the con-  
 ” trary : that he vvho ran so hastily and  
 ” so brok’n his browv or shin ; vvil ,  
 ” after that , take more heed , and vvalk  
 ” more vvarily : as vve may learn by  
 ” the *Apostls* of our Savior Christ, who  
 ” did al forsake him , and run avvay  
 ” vvhen he vvas apprehended of the lews,  
 ” and especially *St. Peter* , vvho deny’d  
 ” him thrice : And yet , as vvcl *Peter* ,  
 ” as al the rest of the *Apostls* , did re-  
 ” turn again to thir Master Christ , and  
 ” never after , either for persecution or  
 ” death , vvou’d forsake him , or deny  
 ” him any more. So that it may appear,  
 ” that thō men hav gon astray , if they  
 ” return to the truth again , thir testi-  
 ” monies in the truth be not to be dis-  
 ” credited. And so I trust you see, that  
 ” al these reasons and objections , made  
 ” against the *authority* of the Church of  
 ” *Rome* , be of no effect , if they be in-  
 ” differently vveigh’d and consider’d

20 And vvheras there vvas a learn-  
 ” ed reas’n made here , that a *Temporal*  
 ” *Prince* ( to vvhom no Ecclesiastical  
 ” Iurisdiction or rule is giv’n by God )  
 ” cannot of himself be *Head* of Christ’s  
 ” Church ; so he cannot substitut or ap-  
 ” point *another* to exereis any such Iur-  
 ”isdiction in or over Christ’s Church,  
 ” For , ( as it vvas then said , ) no man  
 ” can giv to *another* , vvhat he has not

himself. Vherunto this answer vvas  
 giu'n: That a Prince may giue to ano-  
 ther, that authority, vvhich he neither  
 has of himself; nor yet may exercis.  
 As for exempl: they allege for them-  
 selves, that the King, of himself, is not  
 a Iudge, and yet he has authority to  
 appoint Iudges to minister justice: Lik-  
 vvise they say, the King is not a Cap-  
 tan, and yet he has authority to appoint  
 Captans under him, for the defens of  
 his Relms, and overthrow of his Eni-  
 mies. And e'vn so, say they, he may  
 appoint and substitute one under him to  
 exercis Spiritual Iurisdiction, altho he  
 haue no such authority himself. Vvhich  
 reasons appear, to me, not only very  
 weak and feeble; but also to be plain-  
 ly false and against Scriptur: vvhich  
 do declare, that the office of a King  
 dos consist especially in these two  
 points; which these men deny to be in  
 him; in playing the Iudge, and minis-  
 tering justice to his subjects: likewise  
 in playing the valiant Capitan and de-  
 fending the same his subjects from al  
 injury and verong: as the Scriptur  
 saies, in these words: *Iudicabit nos Rex,*  
*& egredietur ante nos, & pugnabit bel-*  
*la nostra pro nobis,* Our King shal  
 Iudge us, and go forth before us, and  
 he shal fight our battels for us. Likewise  
 Nathan said to Davids o'vn person:

20 *Responde mihi iudicium*, make me an-  
 21 sver, according to justice: And *Salomon*  
 22 himself did also giv sentence and  
 23 judgment betwveen the two commun-  
 24 vvomen, vvvhich of them two vvvas  
 25 the mother of the Child. And as for  
 26 profe that thos Kings in the old Tes-  
 27 tament vvvere *Captians* themselvs, in  
 28 defens of thir Relms; it is more ma-  
 29 nifest, than needful to travel in, or  
 30 set down.

21. And thus to draw to an end:  
 32 Your Lordships do see that for unity  
 33 and concord in Faith and religion to  
 34 be preservd and continu'd in the  
 35 Church; our Savior *Christ*, the Spous  
 36 therof, has appointed one head; that  
 37 is, to vvvit, *Peter* and his *Successors*;  
 38 whos Faith, he promis'd, shou'd ne-  
 39 ver fail or decay: as vve see mani-  
 40 festly, it has not indeed. And for thes  
 41 men that vvrite and speak against this  
 42 authority; if they, vvith thir vvritings,  
 43 be vvvel considerd; they shal appear to  
 44 be such, as smal credit is to be giv'n  
 45 unto them, in maters of vveight, such  
 46 as this is. For, vvvhoso reads that of  
 47 St. Paul to Timothy, may see them  
 48 ther livlily describ'd, vvith thir doings:  
 49 and especially one Sentence therein may  
 50 be applyd and veris'd of them: i. e.  
 51 *Semper discentes, & nunquam ad scientiam*  
 52 *veritatis pervenientes, viz. alvvaus*

2. Tim.  
 3.

learning, and never coming to the  
 knowlege of the Truth. For, as vve  
 see them vary among themselves, one  
 from another; so no one of them dos  
 agree with himself, in matters of Re-  
 ligion, two years together. And as  
 they are gon from the sure Rock of  
 Christs Church; so they continually  
 roul and waver in thir doctrin: wherin  
 no stay or certainty, in thir doctrin,  
 can be found. VVherfor St. Paul does  
 admonish and teach us in the person  
 of his Scholar Timothy, to be constant  
 in doctrin and Religion, and not to  
 follow such men: for after, in the  
 same chapter: *Tu verò permans in iis*  
*quæ didicisti, & quæ credita sunt tibi;*  
*sciens à quo didicisti.* But as for thee  
 (saies St. Paul, speaking to ev'ry Chris-  
 tian in the person of Timothy) con-  
 tinue in thos things which thou hast  
 leard, and which be credited to thee:  
 knowing of whom thou hast leard,  
 them. In which words we might un-  
 derstand, that St. Paul dos not mov  
 any man to continue in any false or  
 untru doctrin. VVherfor he movs ev'ry  
 man to consider not only his Religion  
 and Doctrin; but also the Teacher, or  
 rather the Scholmaster, of whom he  
 leard the same. For of the know-  
 lege, constancy and worthiness of the  
 Teacher, may the doctria taught by

him, be known to be good and sound  
or otherwis.

2.2 Now, if a man shoud ask of  
these men, in this Relm, that dissene  
from the Catholic Church, not only  
in this point of the *supremacy*, but in  
divers mysteries of our *Faith* also: of  
whom they learn'd this doctrin, which  
they hold and teach? they must needs  
answer; that they learn'd it of the  
*Germans*. Then we demand of them  
again, of whom did the *Germans* learn  
it? VVherunto they must answer, that  
they learn'd it of *Luther*. VVel then,  
of whom did *Luther* learn it? VVher-  
unto he shal answer for himself, in  
his book, that he wror, *de angustani*  
*missâ sine privata*. VVher he saia,  
[ That such things as he speaks against  
the *Mass* and the *B. Sacrament* of the  
Altar, he learn'd them of *Satan*, the  
Devil: ] At whos hands, it is like,  
he receav'd the rest of his doctrin.  
Then here be two points diligently to  
be noted: *First*, that this is not yet  
fifty years old: for no man taught it  
before *Luther*. *Secondly*, that *Luther*  
dos confess and acknowledge, the Devil  
to hav bin his *Schoolmaster*, in divers  
points of his doctrin. So that if men  
woud but diligently consider *St. Pauls*  
words, when he bids to know of whom  
we learn such doctrin as we hold, they

would soon reject this pervers and  
wicked doctrine, knowing from whence  
it came

23. But if they wil ask us of whom  
we learnt our doctrine? we answer,  
that we learnt it of our forefathers in  
the Catholic Church of Christ, which  
has in it continually the H. Spirit of  
God for a Ruler and Governor. Again,  
if they ask, of whom our Forefathers  
learnt the same? we say, of their Fore-  
fathers; in the same Church: and so  
we lineally ascend in possession of our  
doctrine, from age to age, to the Apost-  
le Peter: to whom, saies St. Cyprian,  
our Savior Christ did betake his sheep  
to be fed, and upon whom he found-  
ed his Church. So that we may be bold  
to stand in our doctrine and religion,  
against our adversaries: seeing that  
this is not yet 500 years old, and  
ours above 1500. They hav, for au-  
thority and commendation of their reli-  
gion, Luther, and his Scholmaster, be-  
fore mentiond: we hav for ours St.  
Peter, and his master, Christ. So that  
now, by the doctrine of Irenaus, ev'ry  
man may know where the truth is,  
and whom he shoud follow: who saies  
thus: *Eis qui sunt in Ecclesia Presby-  
teris, obedire oportet: his qui suc-  
cessionem habent ab Apostolis, qui cum Epis-  
copali successionem, charisima veritatis*

29 certum, secundum placitum patris, acco-  
 30 perunt. Reliquos vero, qui obsistunt a  
 31 principali successione, ac quocunque loco  
 32 colliguntur, suspectos habere, & quasi  
 33 Hereticos, & mala sententia, vel quasi  
 34 scindentes, & elatos, & sibi placentes;  
 35 aut rursus ut Hypocritas, quæstus gratiam  
 36 & vana gloria, hoc operantes; qui om-  
 37 nes decidunt à veritate: Those priests,  
 38 vvhich be in the Church, we ought  
 39 to obey; those vvhich hav thir success-  
 40 sion from the Apostles; vvhich vvish  
 41 Episcopal succession, hav receav'd a  
 42 sure gradios gift, according to the good  
 43 vvill of the father: but for the other,  
 44 vvhich depart from the principal suc-  
 45 cession, and be gather'd in vvhat  
 46 place soever; vve ought to hav them  
 47 suspected either as Heretics, and of  
 48 evil opinions, or as making divisions,  
 49 and proud men, and self pleasers; or  
 50 again, as hypocrites, that do the same  
 51 for advantage, and vane glory, al  
 52 vvhich do fal from the truth. And  
 53 thus I make an end, most humbly  
 54 thanking your Lordships for your pa-  
 55 tience; desiring the same likvvise to  
 56 vvigh and consider thes things, that  
 57 I hav spok'n, as shal be thought good  
 to your vvifdoms.

24. This speech proceeding from a most  
 prudent Conselor, Doctor and Father,  
 of so great gravity, eminence and leat-  
 ning



ning ( as the Arch-Bp was generally acknowledged to be ; ) made a great impression in most of the hearts of the Lords ; and therupon the E. of *Shrewsbury*, as also divers others of the Lords exclaim'd much against the *Bil*, as altogether *unjust*, *unlawful* and *unconscionabl* and *dishonorable to the whol Relm*. But amongst the rest, *Vice-comt Montacute*, then newly return'd from *Rome*, ( wher, in person of the whol *Relm*, and by assignment of *Q. Mary*, and the three estats therof in *Parliament* himself, with *Dr Thurbey Bp* of *Ely*, *Dr Corn*, and others, offerd and presented the accustomed, ancient, general, du and filial obedience of the same *Relm* to the sea Apostolic ) opn'ly said ;

That the dishonor of our Nation would be beyand al exampl, and indelibl, if, after so many fluctuations, vacillations and changes of Religion, ( hap'ning meerly upon the undu transposal of the supremacy Ecclesiastical, from the rightful owner the Pope ) as latly wer, yea, after so solemn a reconciliation of the *Relm*, to the union of the Catholic Church, and Apostolic sea, both at home and abroad, the same *Relm* shou'd now again, make so strange, so suddan, and so causeless a defection from the same sea, and inconstantly return to her form r vomit. He farther said, that this defe-

*Vicoms  
Monta-  
cuts  
speech  
in Parl.*

„ tion cou'd not otherwis be , than  
 „ most dangerous to the whol stat of  
 „ the Relm , if , by reas'n of such a Re-  
 „ volt , it shou'd be expos'd to the rage  
 „ and fury of it's op'n Enimis ( thro  
 „ the Popes excommunication. ) And  
 „ therfor for so much as by the order  
 „ and authority of the whol body of the  
 „ Relm , himself , with others , had pre-  
 „ sented thir du obedience to the Apo-  
 „ stolic see , in maters touching the spi-  
 „ ritual Iurisdiction ; he humbly besought  
 „ the rest of the Lords to tender the ge-  
 „ neral honor and safety of the Relm ,  
 „ to regard thir own particular honor ,  
 „ and the safety of thir own souls ; and  
 „ to stand firm to that faith , which they  
 „ and al thir fore fathers had receav'd  
 „ from the same see , carfully kept , and  
 „ religiously observ'd , from age to age  
 „ til the late Schism , begun 24. of K.  
 „ Hen. 8. From which Schism , upon  
 „ thir general Repentance and submission,  
 „ not passing four years since , they wer  
 „ al absolv'd and purg'd by the late Car-  
 „ dinal Legat , in op'n Parliamnt. And  
 „ so concluded with a pios advice to  
 „ beware in any case , ev'n the very shew  
 „ of recidivation or backsliding , as a  
 „ mater most perilos to thir souls , and  
 „ the stat of the whol country , so most  
 „ dishonorabl of it self , to our whol  
 „ Nation.

24. The new Conſelors, perceiving the Lords, for the moſt part; to incline to the utter exploding of the bil: and that, albeit they had wrought many of them to their own bents; yet fearing the worſt, and to aſſure their *firſt* ground and mater to their *Vandal* project, (as *without which*, they could never divide the people's hearts from the *rightful heir*, nor yet from the *rightful Religion*) procur'd, (tho' much againſt her will) the *Queen* herſelf to be ſeen in the buſineſs: and (upon her deep proteſtations, that ſhe never intended to moleſt any man thereby, for mater of *Religion*) to beg the ſuffrages and voices of the whol Nobility and Communs to the paſſing thereof. VVherby, and upon ſuppoſition that maters wou'd be no other, than as they ſtood in the later end of the days of *K. Hen. 8.* (which, as to al poiats, the *ſupremacy* excepted, was in a maner *Catholic*,) the *Temporal* Lords, or at leaſtwiſe the greater part of them, altogether *without the conſent or preſence of the ſpiritual Lords*, who being, by *violence ſhut forth*, tho' they, de jure, ought to be the *firſt and chiefeſt* in ev'ry act of Parliament, *quia lex à ſacerdotibus eſt accipienda*, wer dravvn to aſſent to the ſaid bil: nor fore-ſeeing how they vver thereby illaqueated or inſnar'd into the miſchief propos'd, (tho', at firſt, caſt out of the houſe) by a *ſecond bil*,

touching the putting down of the *Mass*, and the setting up of a *new Liturgy* or form of Prayer.

25. Now when the *upper* house of Parliament had past this bill; it was not to be wonder'd at, if the *lower* house (being by the Act of the new Shiriffs, specially made for the new Statists purpos,) fraught with Knights, Citizens, Burgessees, some few indeed constant Catholics, but (for the greater part) others commended by the *Queens* and *great mens* Letters; being most averse to *Catholic Religion*, others opposing the Pope, in respect of their *Church-perquisites*, & others in hopes of preferment, or thro' dread of great Lords, reducible to the bent and purpos of the new Counselors, or of such powerful and mighty amongst the ancient Peers, as labor'd suffrages for the Statists turns, and for the benefit which they drew; or hop'd to draw to themselves thereby, gav passage to the said Bil likwis. And not only to the said bil, but, as depending thereon, to a Bil also of reviver of *First-fruits* and *Tithes*, exacted of the Inferior, as well as of the Superior Clergy, by color of divers Statuts made by *K. Hen. 8.* and *K. Edvv. 6.* (but relinquish'd by *K. Ph. & Q. Ma.* for divers considerations, their Honors and Consciences thereto specially moving: (as the Stat. saie) and thus the better thereby to support the *Queens*

2. Eli. 4

2. J. P. &  
M. c. 4.

*Spiritual headship.*

26. Thus upon the passage of this Bil. against *al Lawv*, civil, canon, or divine, *al records*, *historiis* or *exampl* (except the refractory times of *K. Hen. 3.* & *K. Edvv. 6.*) *al custom*, *right*, and *justice* of the *Relm*, and against the purport of the first and chiefest branch of the *Royal Oth*, the new Consetlors hav gott'n the *Supremacy Ecclesiastical*, being the first of the *Four grounds* lai'd at this first Parliament, to be settl'd upon *Q. Eliz.* The power and authority of the *Pope* to be *abolisht*, *renunc'd* and *abandon'd*; and, to that end, an *Oth of stat* to be establishd: wherby they might remov the *ancient* Prelacy and Magistracy, and set thir *newv* ones in thir places. *Al Statuts* against *Heretics* to be *repeal'd*, &c. VVherby they got a colorabl pretext to op'n a gap to any *Sect*, *Schism*, error or *Heresy*; such as themselves best lik'd. Nay, we may say rather, the op'n passage to *Atheism*, *Irreligion*, and contempt of sacred maters. For therupon *Religion* began to be reputed no other, than as a *human Policy*; to be confin'd with the limits of *Natural reas'n*, and to be changeabl and variabl as occasion of *stat* requirs; or according as the *Severe* changes and *varis* from the rightful cours; to the consequence of thos dissonant and irreconcilabl opinions, which afterwards fel out

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between the rigid *Puritans*, *Brownists*,  
*Anabaptists*, *Lutherans*, *Calvinists*, &c.  
on the one side; and the *Protestants* or  
*Formalists* (as they termed them) on the  
other side, to the dividing of the people's  
hearts altogether from the rightful *Q*  
*Mary* of Scotland; from al society with  
the *Catholics* (only because the same *Q*  
*Mary* was a *Catholic*) yea, and to alienat  
them from al Communion with the  
*Christian world* belids, according to the  
*First* point of the *Vandal* project aforesaid.



## CHAPTER IX.

*How the first ground serv'd the Statismens turns ; and how thereby, and by the Oth of Stat, contain'd therein , the Catholic Clergy vver stript of thir Ecclesiastical preferments. Also , how thereby a Foundation vvas laid for a new Missiſon of Prelacy, Priesthood , or Ministry, such as serv'd the Statists turns. And lastly , how thereby the Lay Catholics vver remov'd from thir Offices , and places of Magistracy.*

**T**H<sup>E</sup> aſorſaid Statuts (among other things ) ſerv'd the Statists turns for an eſpecial engin to intrap the Catholic Arch-Biſhop , and other the Catholic Biſhops and Clergy, and as a pretext , to remov and expel them from thir Eccleſiaſtical dignitis and preferments ; and , at thir pleaſure , vvholly to ſuppreſs them ,

†  
Bps. &c.  
depos'd.

upon thir refusal of the Oth of stat. of  
Supremacy (according to the Vandal pro-  
ject aforaid.) For not long after this  
Session of Parliament, *Nicholas Arch-Bp.*  
of *York*, *Edmund Bp.* of *London*, *Cuthbert*  
*Bp.* of *Durham*, *Iohn Bp.* of *VVinchester*,  
*Thomas Bp.* of *Lincoln*, *Thomas Bp.* of  
*Ely*, *Gilbert Bp.* of *Bath & VVells*, *Iohn*  
*Bp.* of *Chichester*, *Ralph Bp.* of *Coventry*  
& *Litchfield*, *Ouven Bp.* of *Carlisle*,  
*Cuthbert Bp.* of *Chester*, *Iames Bp.* of  
*Exeter*, *Richard Bp.* of *VVorcestre*, *Tho-*  
*mas Bp.* of *St. Asaph*, *Iohn Bp.* of *Peter-*  
*borough*, being al the Bps. that then wer  
living, except *Anthony Bp.* of *Landoff*,  
vvho, as *Mr Cambden* sais, vvvas the ca-  
lamity of his sea, vvver al put from thir  
dignitis and Ecclesiastical preferments,  
committed to prisons, or to the saf cus-  
tody of thir adversaris, or els underwent  
a banishment, and so they severally perishe  
and ended thir lives. Howvbeit, as it  
seems by the Stat. 39. El. 8. they, upon  
thir unjust deposals, enter'd, upon record,  
thir just appeals to the Apostolic sea,  
therby to support the continuance of thir  
Ecclesiastical Dignitis, Offices, and func-  
tions, according to the Right and ancient  
justice of the Relm in such cases us'd.  
The like vvvas don to *Dr. Fecknham*, &  
six other Abbats and Abbesses, and di-  
vers other Prelats, as *Deans Arch-Deacons*,  
*Rectors of Colleges*, *Prebends* and many



other ancient *Clergy-men*, both *Secular & Religios*: vvho either vveter committed to perpetual impi'snment, or vveter driv'n from thir country, leaving thir places, against thir vvills; op'n to *Sectaris* thir *Adversaris*, vvho greedily invaded the *best*, but relinquish't the rest; vvherby they stood for a long time vacant; til they vveter fill'd by a *Ministry* made *de extremis populi, qui non erant de filiis Levi*, of the lowvest sort of peopl; that is to say, of al maner of *mechanic* men, *laborers*, or any other, that cou'd but read the *Bibl* and *Communion* book in *English*, and vvwhich had neither canonical mission, nor knew vvhat therunto appertein'd. Insomuch as the *Statists* herupon drevv the vvhol *Christian* vvorld into a detestation of this horribl impiety and injustice; execrabl among *Christians*; and not executionabl in any parts, except in countris over-run by *Turks*, *Mores* and *Infidels*. But contrariwis, the *Bishops & Prelats* for thir matchless exemplarity, magnanimity, and constancy, in patiently undergoing the loss of al thir spiritual preferments, and *Temporal* fortunes; as also impi'snment, exils, and danger of thir lives for the testimony of the *Truth*; brought the universal vvorld into an admiration of them: being such a president, in thjs behalf, for the generality of *Bishops* of a vvhal *Nation* or country.

3. Kings  
12. 32.

X as no age can paralel. And, on the other hand, such a plot, for the riddance of the Relm of *Priests* of a Canonical *Mission*, and of *Altars*, and *sacrifices*, and to bring al Religios maters to a confusion; as seldom, or never in any Christian stat vvas devis'd.

2. For the main pillar of al Vnity in Gods Church, is the *Subordination* of the body of the Clergy, to the *Head*, viz. of the inferior *Priests* secular, having *curam animarum*, Arch Deacons, Deans, yea and Abbats, Priors, and other Religios, (unless they vver, by Papal grace specially exempted, as many of them, in al maters, heresy excepted, touching thir peculiar in England, somtims vver,) to the Bps. of the Dioceses, as Ordinaries; Then, of al the Bps to the Arch Bps of thir Provinces, as Metropolitans; And lastly, al the Arch-Bps to the Apostolic see, and the Pope, as suprem and successor of St Peter. Novv the principal *Cardines*, or hinges of this Hierarchy or subordination, be the Arch-Bps and Bps. *quos posuit Spiritus sanctus regere Ecclesiam Dei*. VVherfor thos, vvhos office it is to impos hands, confirm, &c. being takn avway: the forsaide main pillar of Vnity is brokn, and cut asunder, inso-much as ther can be no ordination of *Priests* vvithout them: and vvithout Bps. and *Priests*, ther is none appointed for

men, in iis qua sunt ad Deum, ut offerant dona & sacrificia pro peccatis, & qui condolere possunt ijs qui ignorant & errant.

And, if ther be no sacrifices, then is ther no use of Altars; For sacrifices and Altars hav a mutual relation each to other. And so for vvant of Bps. Priests, Sacrifices & Altars, vve are vvithout means to pacific God for our sins

3. The statut also serv'd the statists turns for the sering up of a *new race* of Bps. and Ministers, to supply the roums of the *old*. For the Parliament, that heretofore had not the powver to inabl (as vvas adjudg'd temp Hen. 7) the King, or any Temporal person vvhatsoever, to hav or exercis any kind of spiritual jurisdiction at al; hav, or must hav (for so the statists vvil) novv nevertheles such *Fulnes of spiritual powver*, as not only to displace the *successor of St Peter*; but to constitut Q. Eliz. (a vvoman,) in the roum and place of St Peter Yea, and vvhen she is converted into a *spiritual Priuce*, she must confirm the *brethren*; as it appears in thes vvords, vvherby the Parliament gave the ful powver and authority, by vertu of this Act, by Letters patents under the great seal of England, to assign and name, vvhen and as oft'n as her Highnes shal think meet and convenient, and for such time, and so long as shal

Heb. 3.  
1. 2.

X

„ pleas her; such person and persons, being  
 „ natural-born Subjects, as her Majesty,  
 „ shal think meet to exercise occupie and  
 „ execut under her, al maner of jurisdic-  
 „ tions, privileges and preheminences,  
 „ touching or concerning any spiritual or  
 „ Ecclesiastical jurisdiction wvithin En-  
 „ gland and Ireland &c. and to visit,  
 „ reform, redress, order, correct, and  
 „ amend al such errors, heresis, schisms,  
 „ abuses, offenses, contempts and enor-  
 „ mitis wvhatsoever, wvwhich by any ma-  
 „ ner of spiritual or Ecclesiastical juris-  
 „ diction or authority can or may law-  
 „ fully be reform'd, order'd redrest,  
 „ restrain'd or amended.

4. This fundation, out of the Fulnes  
 of *Parliamentary spiritual power*, being  
 lai'd or design'd for the ground or basis  
 of the mission of the *New Clergy*; the  
*Queen* (by her statists direction) as su-  
 prem in spirituals, created, by her *Letters*  
*patents*, thes Drs, or Masters of Schism,  
 being al Sectaries: viz *Parker, Grindal,*  
*Cox, Sands, Merick, Yong, Bullingham,*  
*Jewell, Davis, Ghest, Bard, Fentham,*  
*Abby, Ally, Packhurst, Horn, J. Cheyny;*  
*Scambler, Barlow, Scory, Best and Down-*  
*ham* to be Bps and to exercise *jura*  
*Episcopalia durante beneplacito*, under  
 a proviso, that they should be consecrated  
 according to the lawvs and Statuts in that  
 behalf made by K. Hen. 8. and K. Edw. 6.  
 vvhich

which Stat. being abrogated by *Q. Mary*; but by *Q. Elizabeth* and her Parliament reviv'd again, requir'd; that ev'ry Bp. shou'd be consecrated and ordein'd by the Imposition of hands, and the assistance of two or three Bishops, with the consent of the Metropolitan. Howbeit, it fel out so, that when the Patent-Bps requir'd thir Ordination, according to the said Statut, they cou'd neither obtain it from the Catholic Bps neither had they two or three Canonical Bps. among themselves to do the same, other than such, viz. Barlow, Scory and Coverdale, as had bin canonically either depos'd, or els adjudgd temp. Mar. Reginæ to hav bin no Bps. at al, as persons not duly consecrated. For therupon the Queens commission, cou'd not, in thir additions, stile them by the names of Bishops; but stil'd or intituld them in this maner. viz. [V Villiel. mo Barlow quondam Episcopo Bathoniensi, Iohanni Scory quondam Episcopo Chichesteriensi, Miloni Coverdale quondam Episcopo Exoniensi, to wit, with the adverb [quondam] (which is of as litt force to expies a degree or mystery, as the adverb, nuper, in the Bp. of Dunkeld's case) Likwis if Barlow, Scory and Coverdale had not bin canonically depriv'd, or had, at that time, bin *true* Bps: then the Lavv wou'd hav remitted them to thir former dignitis of Bish. Chichester,

1.2.P.M  
Br.n.a.c.  
101. 1d.  
tit. Lea-  
ses 68.

21. Hen  
6. 3.

and Exeter. VVheras Barlow and Story were design'd to far inferior Bishoprics, than they had before; and Coverdale to none at all, by reason the Statists were perhaps ashamed of him, being a common Drunkard.

5. VVherfor upon these defects, the Patentees dealt with the forsaid Anthony Bp. of Landaff for his assistance in their ordering: and, out of a firm hope thereof, thro' the silliness of the man, had procur'd him to be nam'd the principal in the Commission: in these words: [ *Antonio Episcopo Landavensi* ] by his Christian name, and the name of his sea, as he ought to be, without the adverb. [ *quondam* ] or the addition of his surname, which was Kitchin, as Barlow, Scory and Coverdale were: for otherwise, they had neither degree, mystery, or function, to denote *what*, or *who* they were. But he, being threaten'd by Dr. Bonner, the true Bp. of London, to be excommunicated, in case he should be drawn to impose hands upon Sectaries; in the end, utterly refus'd to do the same. They also solicited Dr. Creach, Arch-Bp. of Armagh in Ireland; being then prisoner in the Tower, to assist them: but he likewise, by promising neither of Liberty, nor Reward, could be drawn to impose hands upon Sectaries; nor any ways communicate with them, in this sin. Insomuch as these Pa-

patentees wer inforc'd to tak thir consecration or ordination, one from another; or from pretended or *quondam* Bps. Barlow, Scory and Coverdale; who wer adjudgd to be no Bps. at al temp. Mar. Reg. or wer depriv'd, censur'd, or excommunicated for heresy, as afor said. VVherby thes new Bps. wanted not only a Canonical consecration; but ev'n such a Consecration, as the Statut, made since the English Schism, requird.

6. Thes Patentees, thō by the Canon, which in *Spiritual* maters, is, and ought to be the Lavv and Iustice of the Relm, they wer incapabl of any Ecclesiastical preferments: First becaus som of them wer judicially censur'd to be Heretics, Schismatics, or personally excommunicat; and therfor, *nec consecrare, nec consecrari possint*. 2. That others of them wer meet *Laymen*, and therfor not capabl of spiritual Iurisdiction. 3. That others wer *marri'd* men, and therfor civilly dead to any whatsoever function of Priesthood. 4. That others had receav'd thir Ordination from *Schismatical*, or rather pretended, Bps. who can mak no Ordination at al. 5. That non of them wer *Canonically elected*, either by the Chapter, or yet by the Successor of St. Peter. 6. That non of them wer consecrated canonically, by *three* Canonical Bps, as the Canon requirs. 7. That non of them

T ij

*Lin. de  
temp.  
ordinad  
c. impri-  
mis.*

1.

2.

*Id. de  
cleric.  
conjug.*

3.

*c. cum  
ex eo 8.  
E. 3 5 6.*

4.

*Brook tit  
Leas 68.  
4. H. 4.*

5.

*Bis. 66c.  
porro.*

6.

7.

21. Ed. 3. had the consent of the *Metropolitan*, to  
 40. their consecration, as the Canon law, com-  
 8. mon law, yea, and the Statut law or-  
 13. H. 8. ordinat to the *Apostolic see*, as the canon  
 15. law, common law, and the custom of  
 9. the Relm (ev'n to the first hour of the  
 41. Ed. 3. English Schism) requirs. 9. That non  
 3. 6. of them are *confirm'd by the Pope*, as (*pro  
 obedientia, pro fide, & unitate Ecclesia*)  
 10. both the Churches law, and the lavv of  
 21. H. 8. the Relm requir'd. 10. And lastly, that  
 23. many of them against al lavvs, wer *in-*  
*Lin de* *truders* into the seas and dignitis of thir  
*immun.* predecessors, vvithout any canonical de-  
*Eccles.* privation of thir predecessors, being then  
*ut inva-* living. VVherby not only themselvs be-  
*dent. 69* cam *Spoliatores*, and *ipso facto* excommu-  
 39. El. nicat; yea and utterly disabl'd to hold  
 any Ecclesiastical promotion: but thir  
 said predecessors remain'd stil Bps of thir  
 said severall sees, and the tru Incumbents  
 therof. Tho the Bishoprics, (as Bp. Gar-  
 diner somtims said,) or sees vver vvith-  
 hold'n from them. And therupon,  
 it seems, they enter'd thir Appeals to  
 the Pope. Yet nevertheles, thos disa-  
 bilitis and defects notwithstanding, the  
 said *Patentees* not only invaded and intrud-  
 ed upon the Arch-Bishoprics and Bisho-  
 pries; but also *usurpt* and took upon them  
 the nams, stils, tituls, and dignitis of  
 Ar. Bps. and Bps. to such a high pre-



sumption against H. Church, and the Ordinance of the H. Ghost, *Nec enim quisquam sibi sumit honorem, sed qui vocatur à Deo, tanquam Aaron*; as Simon Magus cou'd aspire to no higher.

Heb. 4. 3

7. Thes. sev'ral defects, as they vver writ'n in the fore-heads of the said sev'ral Intruders or Invaders of the Ecclesiastical Prelacis', Benefices and Dignitis, and therfor discernabl by ev'ry man of lerning or ordinary understanding; so themselves wer not ignorant of them, in thir own consciences. But knew ful wel, that thir Mission depended altogether upon a *Lay Statut.* VVhich was subject to repeal or annullation; either upon beter information of the Court, at ev'ry succeeding Session of Parliament; or upon a plea in disability of the Parliaments power, capacity, jurisdiction, cognisance of, or touching any *Spiritual* maters; wherof the *Mission* of the Clergy, and the exercis of the *Spiritual* Jurisdiction be two of the chieft, in any Court of Record within the said Relm. And that thir tituls or stiles of Bps. or Ministers, extended no farther, than, at utmost, to the bounds, limits, and circuit of England and Ireland. VVheras the titule and stile of ev'ry *canonical* Bp. and Priest reaches to the utmost confines of the *Christian* vworld. A character inseparabl from thir persons, without a *canonical* degradation VVherupon

5. El. 1.

they can impos hands, confirm, celebrat  
 Mass &c. ev'n ther, wher they hav no  
*special* delegated Jurisdiction at al. VVher-  
 for lest the said *Intruders* shou'd be in-  
 terrupted in thir usurpations, by such of  
 the *Catholic Bps*, as wer then living, &  
 wrongfully expulst from thir sea: The  
 statists, for thir beter security, by the  
 blood and ruin of the oppress'd; caus'd,  
 at the next ensuing Parliament the pain  
 and penalty of defending the *Popes* autho-  
 rity, in spiritual maters, for the first  
 offens, to be a *Premunire*; but for the  
 second offens, to be *Traison*. Likwis the  
 refusal of the Oth of *Supremacy*, upon  
 the first tender, to be a *Premunire*, but  
 upon the second tender, to be also *Trai-*  
*son*. Vpon the first tender wherof, al  
*Officers*, high and low, of the Relm, al  
*Graduats* in the Scholes of Oxford and  
 Cambridg, Houses of Court, or Inns of  
 Chancery, al suing thir liveris, *onstre-*  
*le main*, &c wer to tak it. Howbeit  
 upon the second tender, non wer com-  
 pellabl to tak it, sav only *Ecclesiastical*  
 persons (*notato mihi crimen*) and such  
 as wer hearers of *Mass*, and depravers of  
 the new establisht communion book  
 ( wherof we shal treat in the next chap-  
 ter.) But by the words of the Statute,  
 the sev'ral tenders wer to be made by  
*Arch-Bps.* or *Bps.* *Iustices* of *Affiz*, &c.  
 VVherby it is most apparent, that as the

first stat. 1. Eliz. for the Supremacy was made the stale to strip the *Catholic Bps.* and Clergy of thir *Ecclesiastical preferments*: so this last recited stat. must be the engin to intrap the said *Bps. & Clergy* for thir *Lives*, the betér to assure the estats of thir *Spoliators* or *Intrudors* upon thir seas.

8. VVhich nevertheles, ( amongst other remarkabl things of this *new* Clergy ) it fel out thus. That when *Dr Horn* the pretended Bp. of *VVinchester*, made ( according to the Statut ) a *second* tender of the Oth of supremacy to *Dr Bonner*, the *Catholic Bp* of *London*, ( whos life by the undoubted courage of the justice of his caus, was specially aim'd at ) this said *Dr Bonner* refus'd the Oth accordingly; as he had don before. *Dr Horn* enticuling himself Bp. of *VVinchester*, certifis the said refusal into the Kings Bench. Vpon which indictment *Dr Bonner* was indicted by a commun Jury, of enquiry, in the Contey of *Middlsex*, according to the said statut, 5. Eliz. VVherunto he pleads, *Not Guilty*. And, upon this issu, maks it evident: that *Dr Horn non fuit Episcopus tempore oblationis Sacramenti*: that is to say, was no Bishop at the time of the Oth: And therfor both the tender, and the certificat ( being not made by a Bp. according to the stat. 5. Eliz., wer void, He challeng'd likwis

Mich 6.  
7. El.  
Dier.  
234.

5. El. 23

# 224 THE HISTORY OF

the *Indictment*, as founded upon the said defective certificat; becaus himself was not *Episcopus*. For, being not canonically depriv'd, he held himself to be *reverend*, and stil a *Bishop*, tho his Bishopric of London was withhold'n from him; No less than the Bp. of *Dulkeldon* did in Scotland, upon a Plea. Al the Iudges, being cal'd together in *Iustice Catelins* chamber, wer of opinion; that if the truth and mater wer so indeed; the Plea ought to be admitted upon this issu; Howbeit it shal be try'd by a Jury, &c. VVhich maner of Tryal, in such cases, seems to be against Law. For, that Bp. or no Bp. consecrated or not consecrated, ought to be try'd by certificat from the *Metropolitan*. But becaus ther was no other *Metropolitan*, than such a one, as, against whom also the like exception might be tak'n, as had bin pleaded against Dr. *Horn*; the Iudges (as it seemd, both in that, and in Dr. *Bonnors* exception, for not being stil'd a Bp, over-ruld' the Law, by a reason of Stat: whereas, *de jure, oportet adaptare politiam legibus, non legis politia.*

9. This very plea, put in by Dr *Bonner*, as it abated the edge of his adversaris sword, for that therupon he was dismissed by the Court, so it laid op'n the defective calling or mission of the *new* raised Bps, and forc'd them, at the great

27.H.6.  
3.

27.Ed.3.  
40.  
41.Ed.3.  
5.6.

20.H.6  
35.

3.El.1.

# THE REFORMATION. 225 9

ensuing Session of Parliament, to seek for a ratification or confirmation of thir callings, or ordinations from the *spiritual* power of the *Lay-court* of Parliament. VVhich, as aforesaid, for so much as in *K. Hen. 7.* time, it was solemnly adjudg'd to hav no power in *spiritual* maters, no ability to giv *spiritual* jurisdiction, and no authority to mak the *King* a *Parson*, *Vicar*, &c. No man can conceav how, wher, and when it receav'd that ful mesur of *spiritual* power, ability and authority, as now, to mak the *Queen*, being a VVoman, *suprem Head of the Church*; to authoris her to mak a *newv* *Clergy* or *Mission* of *Prelats*; to mak a *newv* *Liturgy*, or form of prayers and administration of the *Sacraments*, VVhich is to be another *Christ*, to whom only this power was giv'n, as himself vouchsafs to say : *data est mihi omnis potestas in coelo, viz. in spiritual maters, & in terra*, and in temporal : and therupon made his mission of the *Clergy*. *Euntes ergo, docete omnes gentes*, &c. constituted *St. Peter* his *Vicar-general* and *suprem* in *spirituals*, for feeding and confirming his sheep, and gav them the form of *Mass* or sacrifice : *Hoc facite in meam commemorationem*, as in the next chapter follows. Non of which can be alter'd reform'd or redrest, without a high presumption against the Majesty of God ; or to mak,

21. H. 7.

2. 3. 4.

Mat. 28

18. 19.

20.

Ioh. 21.

15. 16. 17

Luc. 22.

19. 32.

3. El. 1.

do, constitut, and ordein any act or acts, thing or things meerly spiritual, other than by Papal grace wer anciently annex to the crown, contrary to the Libertis of H. Church, to the Laws, use and custom of the Relm, to the purport of the regal Oth, which the Queen had then lastly tak'n at her coronation. Howbeit in the said statut 2. Eliz. ther was a proviso, that from thenceforth made void al former certificats made by the pretended Arch-Bp. and Bps., upon the refusal of the said Oth of supremacy, before the last day of the Session of that Parliament, as may therby appear VVhich proviso implies a plain manifestation and acknowledgement, by the *Parliament*, of the wrongs, oppressions and injustices don to the *Catholic* Bps and Clergy, who, for that caus wer expulst from thir Ecclesiastical preferments. As also of the defectiv calings and titles of the new rais'd prelaty and Clergy; and likwis givs no small caus of doubt, lest this confirmation made by the Lay court of Parliament, be of any force to enabl them to be Bps. or no.

39. El. 3.

20. But this nevertheles, as it seems, a continual fear and jealousy invaded the minds, consciences, and spirits, of the first *Intruders* and thir successors also. For that ful 30. years after the last mentioned statut knowing the deficiency of thir titles

for thir dignitis and preferments Ecclesiastical, lest, as the statut sais, the offices and functions of thir predecessors, the Catholic Arch Bishops & Deans, by secret appeals, and other secret means, shou'd be supported & continu'd, procur'd the Parliament, not only to ratifie the deprivation of the Ar. Bps. Bps, and Deans made in the begining of the Queens regn; but to mak lawful also al such Ar-Bps Bps. and Deans, as wer made by the *Queens* authority, and licence before the tenth day of November, in the fourth year of her regn &c. VVheras the forsaide two statuts had bin as needles, if the pretenders had bin secur'd in conscience, law, justice or equity, about thir own ritules to thir Ecclesiastical preferments, as they be altogether forceles and of no vertu, either in law, conscience or equity, touching as vvell the election, ordination, or consecration; as the deprivation, deposal, or degradaxion of Bps. Priests and Clercs. For, sais Bracton, *iudex secularis non potest degradare clericum, mulò minus ad ordines promovere.*

Bracton  
401.

11. Likvviz as the stat. 1. Eliz. serv'd the statists turn, for deposal of the Catholic Bps. and erection of others, tho' incapabl therof, in thir places: so therby they had a color to remov other of the Catholic Prelacy and Clergy, and to thrust others in thir places, such as shou'd

retein the titles, stiles, and names of Provosts, Arch-Deacons, Deans, Chancellors, Prebendaris, Canons, Parsons, Vicars, &c. tho they had no right thereto, according to ancient customs of the dignities, vvhherunto they yver prefer'd or intruded *per brachium seculare*: Yea and they endevord also to hav som religious peopl of this sect. To vvhich end they dealt vvvith Dr, *Fecknam* Abbat of *Westminster* to keep his Monks together, and to mak them to apply themselves to the new form of praying, but to the old rules of Obedience, Poverty and Chastity in thir life and conversation.

VVhereto the Abbat answered: That the strict Order of *St Benedict*, could  
 ” hav no society or communion vvvith  
 ” the loos and licencios doctrine of *Calvin*. Al vvhich vvas don, the beter to satisfie the *Queen* (being dravvn into this innovation; altogether *against her own inclination* and to giv a shevv to foregin Ambassadors, strangers, and the Catholic affected, that the *Queen* (at the opportunity of her subjects, vvas not so far vvithdravvn from the Faith and fashion of her Predecessors; but that she herself vvas content, that a moderation, in these matters, shou'd be us'd; As also to giv hopes; that in time, she might be reducibl to the Vnity of the Catholic Roman faith. To vvhich purpos, the staunts, at the first, permitted service to  
 be



be said, in her own chapel, with *Copes*, *Albs*, *Vestments*, with *Altar-cloths*, *Lights* and *Crucifixes*, with *Incens*, *Holy-water*, and other Church *cerimonis*. And by this cours, deluded both Strangers, and homebred subjects, with a shew at least of a Reverend Clergy, subordinat al of them one to another, and all of them to the Queen. The Bps. roched the rest wer Clerically appareld: her own Chapel, and the Cathedral Churches mor than ordinarily adorn'd: with Church-Music as wel of Organs, as of Voices, &c. By which human policy, (borrow'd from the Hierarchy of the Catholic Church; the English Schism becam mor and mor (God knows) establisht. VVheras, if maters had bin left to the Lust and Discretion of the *Newv Clergy* (wherof som wer *Lutherans*, som *Catholics*, others *Catholicly addicted*, others *Adiaphorists*, as being altogether illiterat, idiots, tradesmen, plowmen, mechanicalmen, of al bas occupations, and such lik; (by reason al men, at the first, of lerning, breeding, or civil behavior, refus'd and utterly detested to be rang'd among this new Clergy,) thō now, after things be sett'd and grounded in error, a mor civil sort of peopl (mor the pity) many our of blind zeal; but as many *questus gratia*, and for a mean to support themselves thir wives, and children, succed-

ed; and som plain Apostats, irreligious and Atheists. The said Schism (by thir Evangelical Liberty, thir privat interpretation of Scriptur, thir dissentions and digladiations among themselves, about Bpa the Cap, the Surplice, the Church-music, the communion-book, the Cross in Baptism, and many other differences, both in faith, and maners,) had long sithence vanisht into smok and vapor.

12. Howbeit, in the particulars of crucifying Christ, and persecuting his Church, *Pilat* and *Herod* wil be friends. And these men wil al join together in thes particulars, viz, in railing against the Catholic *Q. Mary* of Scotland; in radueing her with abominabl untruths, lies & shameless slanders; and (for her sak) in urging of persecution against the Catholics: (as hold'n to be friends and wel-wishers to her titule and right to the Crown of England.) Also in railing against the *Pope*, and, by impotent arguments, in making him an *Anti-Christ*; in slandering of Catholic Princes; in defending the Rebellions in Scotland, France, Germany, Swevia, Denmark, Helvetia, Flanders and Holland, in caus of thir Religion, tho much differing among themselves, and especially from the English Protestants: (becaus, in other parts, they neither attributed the supremacy to Temporal princes, nor yet agreed with them, in the uniformity of

Prayer) and in commending the present  
 stat and government of the Relm,  
 &c. In al which particulars, (being the  
 ordinary subject of most of thir sermons)  
 the lerned sort of them becam such ex-  
 quisit Orators; as they made the said  
 vertuos *Q. Mary* of Scotland, to be the  
 most dishonorabl personage, that then  
 was living; the *Pope* to be abominabl,  
 and *Catholic Princes*, tyrannical. VVher-  
 by they so far diverted the hearts and  
 minds of the peopl from the said *Q. Ma-*  
*ry*, the *Pope*, and other *Catholic princez*,  
 as that therupon the Statists took, ev'ry  
 day, mor heart and corage, and color  
 to prosecut thir alredy-begun *Vandal* pro-  
 ject, than other. For, as the new Clergy  
 in *Scotland* serv'd the *English* Statists turns,  
 for the very *boutafens* of al the combusti-  
 ons in *Scotland*, (for which they had  
 pensions from *England*) ev'n to the expul-  
 sion and dethroning of thir sovreign Lady,  
 Queen and Mistrels: so this new Cle:gy  
 wer the continual incentivs to al the  
 troubles which besel the said *Q. Ma-*  
*ry*, and her *Catholic friends* in *England*,  
 after such time as she betook herself to  
 the protection of *Q. Elizabeth*. Towhich  
 end, they rake, up the Dunghils of al  
 old condemn'd heresis; and therout ga-  
 therd certain negativ positions or tenets,  
 contradictory to the Orthodox faith,  
 which the said *Q. Mary* held and embrac'd

because they wou'd be the beter inabl'd  
 to oppos her, and al Catholics, & re-  
 solv'd many of thos negativ tenets into  
*Articls*, such as ev'ry minister must be-  
 liev, teach, and read quarterly in his cure,  
 upon the pain of *deprivation* from his Ec-  
 clestialtical promotions. VVherupon, ma-  
 ny of thos ministers *exceded the Articls*  
 themselves, in many points. For they not  
 only deny'd the Authority of the Church  
 and general Concils, as subject to error  
 in maters of faith and maners, the real  
 presence in the Sacrament, Transubstan-  
 tiation, Invocation of Saints, Veneration  
 of the H. Cross or *Crucifix*, *Reliquis*, the  
*seav'n Sacraments*, (Baptism, and the sup-  
 per of the Lord, as they term'd it, ex-  
 cepted,) the use of *Confession*, *Celibacy* or  
 singl life in the Priest-hood, *Prayers for*  
*the Dead*, &c. Alwhich the said *Q. Ma-*  
*ry* with the Catholic Church believ'd,  
 reverenc'd & allowv'd: But farther said,  
 and stiffly maintein'd, that ther vvas no  
*Purgatory*, no *sacrifice*, no *Altar*, no  
*Priest*, no *Feasts*, no *Merit of good vvorks*,  
 &c. contrary to the faith of the Catholic  
 Church, and contrary to the belief and  
 profession of the said *Q. Mary*, and con-  
 trary to the Orthodox doctrin of the  
 vvhol *Christian vvorld*.

23. Novv maters being thus sett'd,  
 touching the putting down of the Catho-  
 lic Bps, and the raising of the nev्व Cler,

gy: the *Queen*, to farther the division of the peopls hearts, *no revocetur regnum ad domum David*; as suprem Head of the Church, had first her *Visitation* throwout England: then the newv made *Metropolitans* had *thir Visitations* throwout thir several Provinces: and lastly, the newv made *Bys* had *thir Visitation* throwout thir particular Dioces; therby as vel to supply multitudes of Parish Churches wvith *Incumbents*, made *de extremis populi*, so that they cou'd read *English*, by reason that for many months the sam Churches vver, in a maner, shut up ( as if the vvhool Relm had bin interdicted ) and left desolat, for vvant of Priests, Pastors and Curats: becaus non, of qualiry, vvou'd hav the sam, upon the impious conditions of sweearing the *Supremacy*, of saying the *newv form* of service, of holding the forsaide *negativ positions* or tenets, or of *supplanting* the tru Catholic Incumbents, being the rightful possessors therof; As also to mak a severe inquisition after Catholics: and vvithal to mak reformations, after a newv, strange and vvonderful fashion. For the effect of thes inquisitions vvas as followvs. viz. If in any places, Masses vver said, sung, or frequented, and resorted to by any of the Parishioners: If in any Churches, the newv service vvas not us'd, frequented, or resorted to by any. of

3. Reg. 13  
27.

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„ the Parishioners : If the Altars vver  
 „ not brok'n , tak'n down , or demolisht :  
 „ If the Choir of the Church vver not  
 „ leveld to the Body of the Church :  
 „ If the Priest pray'd not towards the  
 „ South or VWest of the Church : If  
 „ the Communion-table stood not East  
 „ and VWest , quite contrary to the  
 „ standing of the said Altars : If ther  
 „ vver either in the VValls or VVind-  
 „ ows any Crucifixes , Images or pic-  
 „ turs of Saints , &c. or any sign therof  
 „ stil standing , or undemolisht : If ,  
 „ insted therof , they had not , in the  
 „ Altar-place , the Queen's-arms , vwith  
 „ a Lion on the one side , and a Dra-  
 „ gon on the other , supporting the  
 „ same : If they had any mor Calices,  
 „ than one : If they had any silver  
 „ Crosses , Pixes , Paxes , Cruits , Basins ,  
 „ Calices , Amices , Albs , mor than one  
 „ or two Surplices , Stoles , Manipls ,  
 „ Vestments , Copes , Altar-cloths ,  
 „ ( saving one or two linen cloths for  
 „ the Communion-table : ) If they had  
 „ not a Bibl in English ( corruply trans-  
 „ lated blurr'd or blutter'd vwith Gene-  
 „ vian , or other erronios annotations )  
 „ the newv Book of commyn prayer ; the  
 „ Artticles : the Paraphras of Erasmus ;  
 „ Calvin's Institutions , Bezas Confes-  
 „ sions ; the newv book of , erronios ,  
 „ Homilis ; and such like stuff , VVhere-

of som maters thus reform'd vver such, as, ev'n by the Leter of the statut, cou'd not, by any maner of Spiritual or Ecclesiastical authority or Iurisdiction, lawfully be reform'd, order'd, redrest, restrain'd, or amended. Others vver such Inventions, as by no lawful spiritual authority, cou'd be indeed admitted or introduc'd into Churches: Insomuch as *quod olim viria fuerunt, nunc mores esse ceperunt*; and the vworld seem'd to be turn'd upside down. And al this, according to the device of Ieroboam; *Ne convertatur cor populi huius ad Dominum suum Rehoboam Regem Iudah*: lest the peopl's hearts shou'd turn to thir rightful Lady, the L. Mary of Scotland: especially, *Si attenderet populus iste ut faciat sacrificia sua in domo Domini in Ierusalem*, if the peopl shou'd continu Catholic & constant to the Roman Religion, vvhich the said Q. Mary profest, and seald vwith her last and dearest blood. But to conclud, Thes Inquisitors, in thir Visitations, vver especially carful to examin the Parochial priests or Ministers, vvhether they had the gift of Chastity or no: and hovvsoever they found them, upon thir examinations; they advisd them to tak *VVives*, lest they shoud burn; as being a special note and badge of thir vocation and conformation: and preval'd vwith them so far, as not only to becom Monogamists,

but to be *Bigamists*, *Trigamists*, yea and *Polygamists*; ev'n after thir Orders receav'd, vvhich the *Greek Church*, ev'n to this day, never admitted, the beter thereby for thir *wives* and *children's* sak, to engage them, the deeper into *Schism*: to blasphem the honor of the sam *Q. Mary*, of al *Catholic Princes* for her sak; the *Pope* and the *Catholic Religion*: against vvhich vvhosoever cou'd speak or rail most bitterly, falsly and slanderously, thō causlessly, vver he *Protestant*, *Puritan*, *Anabaptist*, or of any other Sect, so that he had no *Dreg* (as they term'd it) of *Popery*, or *Papistical Superstition* (by vvhich name they term'd al Decency and Cerimonis us'd in the Church;) ev'n thos men vver accounted men of singular parts, Learning and Spirit. And this newv Clergy vvas one of the vvoful consequences of *Q. Elizabeths* supremacy, occasion'd by *K. Henry 8's* unlavvful mariage vvith *Anne Bullen*, under thir daughter *Q. E. 1.* first the *Child*, and aftervvards made the *Foster-mother* of our Countreis *Schism*, for the beter upholding of hir titul *de facto*, against *Q. Mary* of Scotland her titul *de jure*.

14. Also this stat. 1. of *Eliz. 1.* serv'd the statists to put off & remov (as they pleas'd) al the *Catholic Judges*, *Shiriffs*, or any other Lay *Catholic* of Office, estimation, or charge in the *Commonwealth*; thereby to mak room for them:



selves, thir followers, or any Sectaris  
 whatsoever, so that he woud traduce the  
*Scotch Queen* with som infamos Slander,  
 inveigh against the *Pope* & al *Catholics*,  
 and commend the present Government.  
 VVherby at length it cam to pass, that  
 any Sectary becam mor capabl either of  
 Ecclesiastical or Temporal preferment,  
 in the Church, or commun wealth, than  
 any Catholic whatsoever, tho never so  
 wel qualifi'd or fitted to bear or execut  
 the sam. And this was the fruit, issu,  
 and success of the statists first Act and  
 statut, laid by them in the first Parlia-  
 ment of *Q. Eliz.* for the beter prosecuting  
 thir *Vandal* project asofraid. Now let us  
 see in what maner they obtain'd thir se-  
 cond ground, act or statut, and the issu  
 therof also: which was as follows.





## CHAPTER X.

*The second ground act or Statute, laid, at the said first Parliament of Q. Elizabeth: to the farther prosecution of the said Vandal project, by contriving a new form of service or common prayer: How disputations were offer'd, but uncivilly demean'd. Of the Contents of the Bil. Of a speech made against the said Bil, and the said new contriv'd form of prayer, by a Rd. Bp. and of the surreptitious passage of the said Bill; altogether without the consent or presence of the Lords Spiritual.*

**I**T was not enof for the new statists, by thir former ground or act, to prepare the way to al dissonant and irreconcilabl opinions in Religion: therby, and upon the Oth of stat therein contain'd

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to divide the subjects hearts from the Catholic Q. Mary of Scotland, and the Apostolic sea itself; unles that (according to the said *Vandal* Project) by Q. Elizabeths authority, as *suprem Governess* of the Church, a new form of Church-service wer devis'd; in exampl of the *Vandals* aforaid (who, to the lik ends, seting up and establishing an *Arrian* form of Prayers,) and, in imitation of the Heathen Emperors, who wer therfor cal'd *Summi Pontifices*, becaus they wer the Authors of thir ovvn Religion. VVherfor the said statists design'd certain Apostat Priest, persons excommunicat for Heresy, together vvith som meerly Laypersons; and, as it vvas communly bruit-ed, two Lay-women, viz. the vvives of two of the forsaid statists, being al of them persons of singularity; to contriv a Liturgy, or form of Prayers, somewhat lik to that vvwhich vvas authorisd by Parliament in the later end of K. Edvv. 6 (but much different from either of thos vvwhich vver establisht in the begining of his Regn,) vvith som special alterations. For, during the minority of the said King, ther vvas first a kind of *Maß*, vvher both species must be giv'n to the Lay peopl. Then one Liturgy, or form of prayer and service, and administration of Sacraments vvas establisht by Parliament, tak'n out of

s. 6 Ed.

6. 1.

the *Mass book*, and put into the vulgar tongue; with the omission of some prayers, rites and ceremonies, according to the *Lutheran* fashion. And within three years after that again, (the better to get a colorable pretence to strip the Church more and more of all her Lands, rich vestments, Copes, Calices, Plate, Jewels and ornaments) another uniformity of service, that for that time fired the *Zuinglian* phant'cy, was, by Parliament, authoris'd. Wherefor the Statists, intending, as it seem'd, to make a farther progress in the pillage of the Church; thought fit to make some alterations in the last & worst form of the said three Liturgies. For an alteration, in some points, must needs be made: because all the said three new forms were rejected in *Q. Mary's* time, by the whole Realm, as new phantastical inventions, in these words:

1. M. 2

Sess. 1.

” 2 Forasmuch as by divers Acts, made  
 temp. Edvv. 6. as well the divine service, & administration of Sacraments,  
 ” as divers other matters of Religion,  
 ” which we, and our forefathers found  
 ” in the Church of England, to us left,  
 ” by the authority of the Catholic  
 ” Church, be partly alter'd, and, in  
 ” some part, tak'n from us; and, in place  
 ” thereof, new things imagin'd and  
 ” set forth by the said Acts, such as a  
 ” Few, of singularity, have, of themselves

selves devis'd; vvhherof has ensu'd among  
 us, in very short time, numbers of  
 divers and strange opinions, and di-  
 versities of opinions, and therby great  
 disquietnes and much discord, to the  
 great disturbance of the commun wealth,  
 and in very short time lik to grow  
 to extrem peril and utter confusion  
 of the sam, unles som remedy be,  
 in that behalf, provided: VVhich  
 thing al tru and obedient subjects ought,  
 and are bound'n to forsee and provide,  
 to the uttermost of thir powver. In con-  
 sideration vvhherof, it vvas enacted:  
 first that the said statut of K. Edvv 6.  
 shou'd be repeald. Then, by *Q. Mary*,  
 and the *three estates of the Relm*, it  
 vvas establisht; That al such divin  
 Service and administration of Sacra-  
 ments, as vver not communly us'd in  
 the last year of K. Hen. 8. (vvhho, in  
 al points for his belief, the *Supremacy*  
 only excepted; for that it serv'd his  
 ruin to ruin both Church and Priest-  
 hood, vvas vvholy *Catholic* to his  
 last hour, tho, God knowvs, in ma-  
 ners far othervvise) shou'd be us'd &  
 frequented throvout the Relm, and  
 other her Majestis dominions; and  
 that al other forms and orders of ser-  
 vice hal be abrogated, As by the sta-  
 tut it self mor at large appears.

3. But the nev्व Consciors, foreseeing

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that the new Liturgy, which K. Henry 8. (who first of all our Kings, out of sensual respects, took the Supremacy upon him) held for uniformity of prayers and administration of Sacraments, was not sufficient to divide the people's hearts from the Scotch Queen and her Religion, because it was the same form of Prayer, which we, and our fore-fathers found in the Church of England, as left to us by authority of the Catholic Church, (as the recited statute saith.) In which form, all the whole Catholic Church communicates together, at this day, throughout the Christian world. And therefore it could not fit the Statists' turns; who labor'd nothing so much, as the dividing the Realm from communion with all Catholics, only because Q. Mary of Scotland was a Catholic. Therefore they endeavor rather to follow or imitate those new things, which the irreligious Statists in K. Edwards' time, for their own covetous and ambitious ends, and a few of them in singularity, did of themselves, divide; than to follow the Liturgy used, as aforesaid, temp. Hen. 8. for that thereof (as the said recited statute saith) would ensue among the people, in very short time, numbers of divers and strange opinions, and diversities of sects, whereby great unquietness and much discord, to the great disturbance of the common wealth, would grow; even to extrem

1. M. 2.  
Sess. 2.

Stat ut  
supra.

peril and confusion therof. And therupon a form of commnn prayers and Church-service was fashion'd, much lik to that which was establisht s. Edw. 6. yet with som alterations: becaus the sam had bin, by Parliament, censur'd to be *phantaſtical* and *new ſangl'd*, as aforſaid.

4. The beter to prepar the way herto, a Diſputation was colorably offerd to the Catholic Clergy: and, in hopes of an ev'n cariage therin, by them freely accept-ed. Howbeit, when it shou'd com to iſſu, it was uncivilly, yea violently demean'd. For the Questions being about the *Church-service*, the *sacrifice* of the *Maſs*, and *Church ceremonies* (matters long studi'd by the *Proteſtants Opponents*) wer not deliver'd to the *Catholics*, before the day or *hour of Diſputation*. The *Judge* or *Moderator* was *Sir Nicholas Bacon* (one of the greateſt adverſaris the *Catholics* then had, newly made *Ld Keeper*, but yet no *Divin* at al,) and the matters, wer matters of *Faith* alredy determin'd and establisht by divers *general Concils*, being the general binding laws of al *Chriſt'ndom*. *Nam generalia Concilia representant univerſam Eccleſiam, qua dicitur Eccleſia Catholica*: and therfor ought not to be question'd again and again, upon ev'ry occasion of ſtat, or change of ſcepter: but, in al juſtice, holdn for unchangabl, undeniable and indisputabl veritis, maxims and ax-

*Lind. de  
Magi-  
ſtris c.  
reveren-  
diſſim  
& cont.  
deter-  
minat.*

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ioms ; as being the general Acts of H. Church, the Pillar of Truth, and Oracles of the H Ghost : VVherfor indissoluble (which, by reason of Christs prayer for the Church, is neither probable nor possible,) the Rule must be followed, which saith *Nihil tam naturali aequitati conveniens est, quam unumquodque dissolvi eodem modo vel ligamine, quo ligatum est.* And therefore, as by general Councils the same was established, so by the like general Councils to be dissolved, &c. For, Provincial or particular Councils cannot make determinations against general Councils. And Lindwood saith : *Injuriam facit iudicio reverendissima Synodi, qui semel iudicata, a recte disposita revolvunt & publice disputare contendit, &c.* But, to conclude, when the Catholics gave real and substantial answers to any thing objected ; such their answers, with their proofs and answers were violently suppressed ; & the Catholics overruled and taken off, by the Lord Keeper, in the midst of the said argument from farther disputation. Insomuch as the colorable offer of disputation, seemed to no other effect, than as a stale, to advance the Statists ends, out of their variable report that was like to run, according to the several phantasies and humors of the Reporters. VVherupon the Bps of VVinchester and Lincoln were of opinion ; that, as well the Queen, as those that had caused her to

Lind.  
as supra

Lind. de  
panis c.  
eterna



forſak the Church of Rome; ſhou'd, according to the Eccleſiaſtical Canons both provincial and general, be excommunicat: but others thought ſiter to refer it to the Pope: who, upon underſtanding of a new Engliſh breach attempted from the Apoſtolic ſea, had alredy diſchargd Sir *Edward Carn* from the exerciſ of his Ambaſſy; fearing leſt he ſhou'd diſcover the ſecret correſpondence between the Pope and the *French King*, touching the declaration of *Illegitimation*, & conſequentially of her incapacity of the Engliſh Croun; alſo for the advancing of *Q. Mary of Scotland* her right and titul thereto. And becauſ *Sir Edward* had alredy giv'n notice therof to the ſtat; the Pope conſid'd him to *Rome*, but gav him the adminiſtration of the *Engliſh Hoſpital* ther.

5. This preparation being made, the *Bil* for *Vniſormi'y* of commun-prayer, which was reſectd by the Committes, during the paſſage of the *Bil* of ſupremacy afore ſaid, and by the *Satiſts* politickly neglected, leſt it ſhou'd ſtop the paſſage both of itſelf, and the *Bil* of ſupremacy, was now nevertheleſ ſet on foot again, and exhibited to the Parliament. The ſeeming zealos pretens was: For that, to the great decay of the du honor to God (wheras indeed nothing cou'd be mor derogatory to the honor of God, than the breach of the Churches communion, and unity in

*ſanct.*  
*extr. de*  
*ſentent.*  
*Excom.*  
*c. novem-*  
*runt.*

*Q. Eli-*  
*zabeth*

*1. El. 2.*

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Prayers and Sacrifices, to his Divin Majesty, and discomfort of the professors of the truth of Christs Religion ) a Repeal

Effect of  
the Bil of  
unifor-  
mity.

1.

2.

3.

4.

5.

1. Ma. was made of the Act for unifor-  
mity of commun Prayer, made 5. 6. Ed.  
6. ( which had bin made in the Relm,  
som a whol year, and lict mor ) But the  
effect of the Bil was. 1. To mak void  
the said Repeal. 2. To establish the  
said *Unifor*mity of Prayers, temp. Ed.  
6. and now newly corrected & alter'd,  
with certain additions. 3. To inhibit al  
persons speaking *irrev'rently* therof,  
upon pain of impris'nment, and fine  
at the Queens pleasur. 4. To inhibit  
al the Clergy from *using any other* form  
of Prayers, than according to the said  
communion-book so establisht, upon  
forfeitur of *one years profits* of al thir  
spiritual promotions, and the pain of  
*six months impris'nment* for the first  
offens; and of *one years impris'nment*  
and *deprivation*, for the second offens.  
But if the Priest hav no spiritual pre-  
ferment; then the first offens to be a  
*whol years impris'nment*; and impriso-  
ment *during life*, for the second offens.  
5. It was therby enacted. That the first  
offens for *depraving* the said commu-  
nion-book, albeit devisd by persons  
of singularity, persons excommunicat for  
heresy, & lay persons, as afor said, or for  
using *any other* form of commun pr

op'n prayer, or administration of Sa-  
 craments, shal be the forfeitur of 100.  
 marks, and six months impris'nment:  
 the second offens shal be the forfeitur  
 of 400. marks, and 12 months impris'n-  
 ment. And the third offens shal be the  
 forfeitur of al the persons goods and  
 chatels, and impris'nment during his  
 life. 6. It was ordeind, that evry per-  
 son that shoud *refus to hear* divin ser-  
 vice, according to the said communion  
 book, and shou'd not resort to the  
 Church, unles he hav the said form  
 of service in his hous; and withal do  
 com four times a year to his Parish  
 Church; shou'd forfeit for *ev'ry sunday*  
*twelve pens*, &c. It is note whorthy,  
 that this bil was not to tak effect,  
 before the feast of *St. Iohn Baptist* then  
 next following. So that in the makers  
 opinion; it was neither sin nor offens to  
 say or *hear mass* from *Ianuary* to *Mid-*  
*summer* day: Nay, said som of the hous,  
 it was a sin, and a great offens, without  
 som Canonical impediment, for a Priest,  
 on Sunday or Holyday, vvilfully to ne-  
 glect saying of Mass, or for a Layman,  
 in lik vvilfulness, to neglect hearing of  
 Mass. And this for a thousand years to-  
 gather in England; except that one year,  
 and the sam last year of K. Edvv. 6.  
 vvherin this newv service book vvvas first  
 invented, and vvherin the yong King had

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his fatal dose giv'n him, by the contriver  
therof: for during his first five years,  
thir vvas us'd a kind of Mass, tho' the  
sam vver in English, and maim'd after  
a Lutheran fashion. Yea, said another,  
into vvhath nation soever the Church  
spred herself, she ther, for a commun  
justice among Christians, establish'd the  
Mass for a Vniformity, as vvel in al  
thos places, as in al the Christian world  
besids, of commun prayer and sacrifice.  
Vtherupon St. Ambros sais: *Ecclesia qua-*  
*dam forma iustitia est, commune ius om-*  
*nium, in commune orat, in commune*  
*operatur, in commune tentatur.* And this  
vvas the general practice for 1300 years.  
Al which (as this Bil purports) must be  
over-rul'd, and giv place to an abortiv,  
or an invention of one years standing. Ma-  
ny other grav and lern'd speeches wer  
made against the Bil, as wel of the beter  
part of the Lords Temporal, as of the  
Spiritual, which woud be over large to set,  
doun. And therfor this, that fellows,  
spok'n by a grav, reverend and lern'd  
Bp. is thought fit to be here inserted, and  
the rest omitted. viz.

S. Am-  
bros. 1.  
Offic

\* Dr Scot  
Bp. of  
Chiste-  
speech.

” 6. This Bil has bin read novv the  
” third time; and appears, to me, to be  
” such a one, as it is much to be la-  
” mented, that it should be suffer'd either  
” to be read, yea, or any ear to be giv'n  
” to it, in a Christian, and so hono-

tabl an Assembly as this is. For , it  
 dos not only cal in question or doubt  
 thos things vvhich vve ought to reve-  
 rence, vvithout any doubt moving ,  
 but maks farther request for alteration,  
 yea, for clear abolishing the sam. And  
 that this may mor evidently appear ;  
 I shal desir your Lps to consider, that  
 our Religion (as it vvas here discretly,  
 godly, and lern'dly declar'd ) dos consist  
 partly of inward things, as of Faith,  
 Hope & Charity; & partly of outward, as  
 of comun pray:r, and H. Sacraments,  
 uniformly minister'd. Nowv as concern-  
 ing outward things, this Bil dos clear-  
 ly ( in very deed ) extinguish them ;  
 sering in thir places , I can not tel  
 whar. And the inward , it dos so  
 shak , as it leavs them very bare and  
 feebl. For first, by this Bil, Christian  
 Charity is tak'n away , in that the  
 Vnity of Christs Church is brok n.  
 For it is said : *Nunquam relinquunt*  
*unitatem, qui non prius amittunt cha-*  
*ritatem:* Men do never forsak unity,  
 who do not first lose Charity. And  
 St Paul sais , Charity is *Vinculum per-*  
*fectionis* , the bond or chain of per-  
 fection , wherwith we be knit and  
 join'd together in one. VVhich bond  
 being loost , we must needs fal one  
 from another into divers parts or Sects,  
 as we see we do at this present. And

as touching our Faith, it is evident,  
 that divers of the Articles thereof be  
 also, not only cal'd in doubt; but  
 partly op'nly, and partly obscurly,  
 and yet, in very deed, flatly deny'd.  
 Now thes Two, Faith and Charity,  
 I mean, being in this cas; Hope is  
 either left alon, or els presumption  
 left in her place; wherupon, for the  
 most part, Desperation dos follow:  
 from which I pray God preserv men.

7. VVherfor maters mention'd in  
 the Bil, wherein our whol Religion  
 consists, we ought, I say, to rev'rence,  
 and not cal in question. For, as a  
 lern'd man saies; *qua patefacta sunt*  
*quarere, qua perfecta sunt retractare;*  
*& qua definita sunt convellere; quid*  
*aliud est, quam de adeptis gratiam non*  
*referre?* that is to say; to seek after  
 things which be manifestly op'nd; to cal  
 back, or retract things made perfect;  
 and to put up again maters defin'd,  
 what other thing is it, than not to give  
 thanks for benefits receav'd? Likwis  
 saies H. Athanasius: *Qua nunc à tot, &*  
*talibus Episcopis probata sunt, ac decreta,*  
*claque demonstrata, supervacuum est de-*  
*nud revocare in iudicium:* it is a superfluous  
 thing to cal into question again, maters  
 which hav bin try'd. decreed, and ma-  
 nifestly declar'd by so many (and Bps.  
 he means) as wer at the Concil of

Nice. For, no man wil deny, saie he,  
 but if they be examin'd again, and  
 judg'd a new, and after that, examin'd  
 again and again, the curiosity wil ne-  
 ver com to an end. And it is said, in  
*Historia Ecclesiastica: Si quotidie licebit*  
*fidem in questionem vocare; de fide nun-*  
*quam constabit:* If it be lawful, ev'ry  
 day to cal our faith in question; we  
 shal never be certain of our faith.  
 Now if *Athanasius* thought, that no  
 man ought to doubt of maters deter-  
 min'd in the Concil of Nice, wher  
 ther wer present only 318. Bps how  
 much less ought we to doubt of ma-  
 ters determin'd & practic'd in the whol  
 Catholic Church by three hundred  
 thousand Bps? and how many mor,  
 we can not tel.

8. And as for the certainty of our  
 Faith, wherof the history of the Church  
 dos speak; it is a thing, of al other,  
 most necessary. And if it shal hang  
 upon an Act of Parliament, we hav  
 but a weak staf to lean to, And I shal  
 desir your Lordships not to tak me here,  
 as to speak in derogation of the au-  
 thority of Parliament, which I acknow-  
 lege to be of great strength, in maters  
 wherto it extends. But for maters of  
 Religion, I do not think it ought to  
 medl withal. Partly for the certainty  
 which ought to be in our Faith and Re-

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22 ligion ; and the Vncertainty of the  
 23 staturs and Actes of Parliament : For we  
 24 see oft'n times , that vvhich vvas esta-  
 25 blisht by Act of Parliament one year,  
 26 is abrogated the next year followving,  
 27 and the contrary allow'd. And vve  
 28 see also , that one King disallows the  
 29 staturs made by another. But our Faith  
 30 and Religion ought to be most certain,  
 31 and , in no condition wavering. For ,  
 32 as St. Iames saies , *He that doubts , or*  
 33 *staggers in his Faith , is lik the waves*  
 34 *of the sea , and shal obtain nothing at*  
 35 *the hands of God* : And partly , for that  
 36 the Parliament consists , for the most  
 37 part , of the Noblmen of this Relm ,  
 38 and certain of the Communs , being  
 39 Lay , and Temporal men ; who , tho  
 40 they be of good wisdom and lerning ;  
 41 yet not so studi'd and exercis'd , in the  
 42 Scriptur , the H. Fathers , and practice  
 43 of the H. Church , as to be competent  
 44 judges in such maters : neither dos it  
 45 appertein to thir vocation. Yea , and  
 46 that by your Lordships own judgment , as  
 47 may be gather'd out of one fact , which  
 48 I remember to hav bin don this Par-  
 49 liament time : which was this : Ther  
 50 was a Noblman's son arrested , & com-  
 51 mitted to ward : which mater being  
 52 opnd here to your Lordships ; vvas  
 53 thought to be an injury to this house.  
 54 VVherupon the yong Gentleman , as  
 55 she



the Officer that did arrest him, and  
 the party, by whos means he was ar-  
 rested, wer al sent for and command-  
 ed to appear here before your Lordships;  
 which was don accordingly. Yet before  
 the pattis wer suffer'd to com into the  
 hous; it was thought expedient to hav  
 the whol mater consider'd; lest this  
 hous shou'd medl with maters not  
 appertaining to it. In the ttery wher-  
 of, ther wer found Three points: The  
 first was a *Debt*, and that your Lord-  
 ships did refer to the Commun-law:  
 The second was a *Fraud*; which was  
 refer'd to the Chancery; becaus, nei-  
 ther of both did appertein to this Court:  
 And the third was the *Arrest*; and the  
 committing to ward a Gentleman;  
 wherein this hous took order. Now, if,  
 in your Lordships own judgment, the  
 Parliament has no authority to medl  
 in maters of commun-law, which is  
 grounded in reas'n; neither with the  
 Chancery, which is grounded upon  
 Conscience: which two things be na-  
 turally giv'n to man: then much less  
 may it medl with maters of Faith &  
 Religion, far passing the Reason and  
 Iudgment of man; such as the contents  
 of this Bil be.

'9 For in this Bil be three things  
 to be consider'd: that is, The VVeigh-  
 times of the mater: the Darknes

214 THE HISTORY OF

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or difficulty of the caus in trying out  
the Truth, and thirdly the Danger  
and peril which dos ensu, if we tak  
the wrong way. As concerning the first,  
i. e. the VVeightines of the mater con-  
tein'd in the Bil; it is great. For, it is  
no mean mater, but a mater of Inhe-  
ritance; yea, a mater touching Life  
or Deth: for helth or salvation,  
deth or damnation depends upon it.  
Here is set before us Life and Deth,  
( as the scriptur sais ) fire and water: if  
we reach to the one, we shal liv: if we tak  
hold of the other, we shal dy. Now to  
judg of thes maters herin propounded, &  
to discern which is life, and which is  
deth; which is fire, that wil burn us;  
and which is water, that wil comfort  
and refresh us; is a great mater, and  
not easly percev'd of ev'ry man. Mo-  
rover, thers yet another great mater to  
be considerd: and that is, that we do  
not unadvis'dly condemn our fore-fa-  
thers and thir doings, and justifi our  
selvs and our doings. Both which the  
scriptur forbids.

10. This we know, That this  
Doctrin and form of Religion which  
the Bil propounds to be abolisht and  
tak'n away; is that which our fore-  
fathers wer born and brought up in,  
and liv'd in, and hav professd here in  
this Relm, without any alteration or

change, by the space of 900. years and  
 mor: and has bin profest and preche  
 by the universal Church of Christ  
 since the Apostols times. And that  
 which we go about to establish and  
 place for it, is latly brought in, al-  
 lowd no vvher, nor put in practice  
 but in this Relm only, and that but  
 a smal time, and against the minds of  
 al Catholic men. Novv if vve do but  
 consider the Antiquity of the One; and  
 the Nevvnes of the other: vve hav  
 the one in estimation, for the long  
 continuance thes of, until such time as  
 vve shal see just caus to reject it; as  
 suspect the other, as never heard of  
 hertofore, until such time as vve shal  
 see just caus vvhy vve shoud recev  
 it: seeing our fathers never heard tel  
 of it. But novv I do cal into remem-  
 brance, that I heard yesterday a No-  
 blman In this hous, say (making an  
 answer, as it vver, by preoccupation)  
 that our fathers liv'd in blindness, and  
 that vve hav just caus to lament thir  
 ignorance. VVherunto methinks it may  
 be answer'd; that if our Fathers wer  
 here, and heard us lament thir doings;  
 it is very lik they vvou'd say to us,  
 as our savior said to the vvomen that  
 followd him to his deth, and vvcept  
 after him: *Nolite flere super me, sed  
 super vos: vveep not over us, for our*

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26 blindnes; but vveep for your selvs for  
 27 your own presumption in taking upon  
 28 you so arrogantly to justify your selvs &  
 29 your ovvn doings, and so rashly con-  
 30 demning us, and our doings. Morover  
 31 David dos teach us a lection clean  
 32 contrary to the Noblmans saying: for  
 33 he bids us, in doubtful maters, go to  
 34 our Fathers and lern the Truth of  
 35 them, in thes vvords: *Interroga pa-*  
 36 *trēm tuam, & annuntiabit tibi; ma-*  
 37 *jores tuos, & dicent tibi.* Ask thy Fa-  
 38 ther, and he shal declar the truth to  
 39 thee; thy Ancestors, and they vvill tel  
 40 thee. And after: *Filii qui nascentur ex-*  
 41 *urgent, narrabunt filiis suis, ut cognos-*  
 42 *cat generatio altera:* the children that  
 43 shal be born, shal tel to thir children,  
 44 that it may be knowvn from one ge-  
 45 neration to another. David here vvils  
 46 us to lern of our Fathers, and not to  
 47 condem thir doings. VVhetfor I con-  
 48 clud ( as touching this point ) that the  
 49 Bil conteining in it maters of great  
 50 vveight and importance; ought to be  
 51 deliberated on vvith great diligence and  
 52 circumspection; and to be examin'd  
 53 try'd & determin'd by men of great  
 54 lerning, vertu and experience. as vvell  
 55 in Scriptur, as in the vvhollosom do-  
 56 cuments and traditions of thir forfa-  
 57 thers, elders, & Apostls.

21. And as this mater is great, and

ought not to be past over hastily, but diligently to be examin'd; so is it dark and of great difficulty to be so plainly discust, as that the truth may manifestly appear. For, here be (as I hav said) two Books of Religion propounded; the one to be abolisht as errorious and wicked; and the other to be establisht, as godly, and consonant to Scriptur. And they be both concerning one mater: i. e. the true administring the Sacraments, according to the Institution of our Savior Christ, in vvhich administration ther be three things to be consider'd. The 1. It is the Institution of our Savior Christ, for the mater and substance of the Sacraments. The 2. is the Ordinance of the Apostles, for the Form of the Sacraments. And the 3. is the Addition of H. Fathers, for the adorning, and perfecting of the administration of the Sacraments. VVhich three things, are to be al duly (as vve say) observ'd, and that of necessity in this behalf of the Mass, and the old service, as men knowv that understand it. The other book, vvhich is so much extoll'd, dos (ex professo) tak away two of thes three things; and, in very deed, makes the third a thing of nought. For 1. concerning the Addition of the Fathers, as in the Mass,

\* „ *Confiteor, Misereatur; Kyrie eleison, se-*  
 „ *quences, Profes, Agnus Dei, vvith such*  
 „ *other things. And also the Ordinances*  
 „ *of the Apostls, as Blessings, Crossings,*  
 „ *and ( in divers other of the Sacra-*  
 „ *ments ) Exsufflations, Exorcisms, Inun-*  
 „ *tions, praying towards the East, In-*  
 „ *vocation of Saints Praying for the*  
 „ *Ded, vvith such other: This book*  
 „ *taks avway in part, or els clearly: as*  
 „ *not allowvabl. And yet the Authors*  
 „ *contend, that it is most perfect, accord-*  
 „ *ing to Christ's institution, and the*  
 „ *order of the primitiv Church. But to*  
 „ *let pass the Ordinances of the Apostls,*  
 „ *and the Addition of the Fathers, which*  
 „ *notvvithstanding vve ought greatly to*  
 „ *reverence and esteem, let us com to*  
 „ *the Institution of our Savior Christ,*  
 „ *vvherof they talk so much, and exa-*  
 „ *min, vvwhether of thes two books*  
 „ *coms nearer to it. And to mak this*  
 „ *plan, vve vvil tak, for exampl, the*  
 „ *Mafs, or, as they cal it, the supper*  
 „ *of our Lord. VVherin our Savior Christ*  
 „ *( as the H. Fathers do gather upon*  
 „ *the Scripturs ) did instruct three things,*  
 „ *vvhich he commends to be don in*  
 „ *remembrance of his Deth and Passiō,*  
 „ *until his coming again; saying: Hoc*  
 „ *facite: do ye this: vvherof the first*  
 „ *is the Sacrifice and oblation of the*  
 „ *Body and Blood of our Savior Christ*

The 2. d. is the Consecration of the  
 Body and Blood of our Savior Christ,  
 under the forms of Bread and VVine.  
 And the 3. d. is the Adoration therof.  
 Concerning the 1<sup>st</sup>. St. Chrysostom saies  
 thus: *Volo quiddam adicere planè mi-*  
*rabile, & nolite mirari neque turbemi-*  
*ni; Ecce. I uil* (saies St. Chrysost.)  
 declar to you in very deed, a mar-  
 velous thing, but marvel not at it,  
 nor be troubl'd. But vvhat is this?  
 It is the H<sup>oly</sup> Oblation: vvwhether Peter  
 or Paul, or a Priest of desert do offer it, it  
 is the very sam vvhich Christ gav  
 to his Discipls, and vvhich Priest do  
 mak and consecrat at this time: This  
 has nothing less than that. VVhy so?  
 Becaus men do not sanctify this, but  
 Christ, vvho did sanctify it before: for,  
 lik as the vvords vvhich Christ did  
 speak, be the very sam vvhich the Priest  
 dos now pronance; so is it the very  
 sam Oblation. Thes be the very vvords  
 of St. Chrysostom; vvherin he testis  
 so vvell, the Oblation and Sacrifice  
 of the Body and Blood of our Savior  
 Christ, offer'd up to God the Father,  
 in the Mass; as also the consecrating  
 the sam by a Priest, VVhich two be  
 both tak'n avay by this book: As  
 the authors or devisors therof do vvil-  
 lingly acknowvlege: crying out of the  
 offering of Christ oft'ner than once,

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notwithstanding al the H. Fathers  
teach it, manifestly affirming Christ  
to be offer'd dayly after an unbloody  
maner.

12. But if thes men did understand  
and consider, what dos ensu, & follow  
upon this thir affirmation; I think they  
woud leav thir rashness, and return to  
the truth again. For, if it be truth  
that they say, then is ther no eternal  
Sacrifice in the New Testament. It  
wil follow therupon, that ther is no  
Priesthood under the sam: vvhos of-  
fice is ( says St Paul ) to offer up gifts  
and sacrifices for sin. And if ther is  
no Priesthood, then is ther no Reli-  
gion, under the New Testament: &  
if vve hav no Religion; then vve be  
*sine Deo in hoc mundo*: i. e. vve be  
vvithout God in this vvorld. For one  
of thes dos necessarily followv and de-  
pend upon the other. So that if vve  
grant one of thes, vve grant al. Note,  
I beseech you, the end of thes men's  
doctrin. i. e. to set us vvithout God.

13. The lik opinion they hold  
touching Consecration; having noth-  
ing in thir mouths, but [ the H. com-  
munion. ] vvhich, after the order of  
this book, is only *in vvords*, and *not*  
*in deeds*. For, the thing is not ther,  
vvhich shou'd be ther to mak it most  
holy; I mean the Body and Blood



of Christ: as may thus appear. It may  
 justly, in very deed; be cal'd the Ho-  
 ly Communion; if it be ministred tru-  
 ly, and according as it ought to be;  
 for then we receiv Christs holy Body  
 and Blood into our Bodis, and we  
 be join'd in one vvith him: lik tvo  
 pieces of vvax, vvhick be melted and  
 put together, be made one. VVhich  
 similitud S. Cyril and S. Chrysoft. do  
 use in this maner. And St. Paul sais;  
 that we be made Bone of his Bone,  
 and Flesh of his Flesh. But by the  
 order of this book, this is not don.  
 For, Christs body, in very deed, is  
 not ther to be recev'd; in regard that  
 the only vvay vvherby it is present,  
 is by Consecration: vvhich this book  
 has not at al; neither dos it observ  
 the form prescrib'd by Christ; nor fol-  
 low the maner of the Church. The  
 Evangelists declar, that our savior took  
 bread into his hands, and did bless it,  
 break it, and gav it to his Discipls;  
 saying, Tak eat, this is my body,  
 vvhich is giv'n for you; Do this in re-  
 membrance of me. by thes vvords [do  
 this:] we be commanded to tak Bread  
 into our hands, to bless it, break it;  
 and having respect to the Bread, to pro-  
 nounce the vvords spok'n by our savior.  
 i. e. *Hoc est corpus meum*: By vvhich  
 vvords (sais S. Chrysoft.) the Bread is



30 consecrated. Nowv, by the order of  
 31 this book, neither dos the Priest tak  
 32 the bread into his hands, blefs it, nei-  
 33 ther yet has he any respect to the bread,  
 34 vwhen he reherſes the vvords of Chriſt,  
 35 but paſſes them over, as if he vvver tel-  
 36 ling a tale, or reherſing a ſtory. Mo-  
 37 rover, vvheras (by the mind of al  
 38 good vvriters) ther is requir'd, yea,  
 39 and that of neceſſity; a ful mind and  
 40 intent of doing that vvwhich our ſavior  
 41 Chriſt did: i. e. to conſecrat his Body  
 42 and Blood, vvith other things follow-  
 43 ing: VVherfor the Church appointed  
 44 in the Maſs certain prayers to be ſaid  
 45 by the Priest, before the Conſecration,  
 46 in vvwhich, theſe vvords be: *ut nobis ſuam*  
 47 *corpore & ſanguis Domini noſtri Ieſu Chri-*  
 48 *ſti: viz. Our prayer is to that end,*  
 49 *that theſe creatures may be made unto*  
 50 *us the body and blood of our Lord Ieſus*  
 51 *Chriſt: wherby is declar'd ſo wel the in-*  
 52 *tent of the Church, as of the Priest alſo*  
 53 *that ſaie Maſs. But as for this newv book,*  
 54 *ther is no ſuch thing mention'd in it, that*  
 55 *dos declar either any ſuch intent, or*  
 56 *mak any ſuch requeſt to God; but ra-*  
 57 *ther the contrary; as it dos appear by*  
 58 *the requeſt ther made, in theſe vvords:*  
 59 *That vve receiuing theſe thy creatures of*  
 60 *Bread and vvine; may, &c. VVhich*  
 61 *vvords declar, that they intend no con-*  
 62 *ſecration at al. And let them glory ſo*

much, as they wil in this communion; it is to no purpos, seeing the Body of Christ is not ther: vvhich, as I hav said, is the thing that shou'd be communicated.

14 Thus did yesterday a Noblman, in this hous, say, That he did believ that Christ is ther to be recev'd in the Communion set out in the nev book; and being askt, if he did vvorship him ther; answerd: No; nor ever wou'd so long as he liv'd. VVhich is a strange opinion, That Christ shou'd be any wher, and not be vvorshipt. They say, they vvil vvorship him in heav'n, but not in the sacrament; vvhich is much lik as if a man shoud say: vvhen the Emperor sits under his Cloth of Estar, princely appareld; he is to be honord. but if he be com abroad in a freez coat he is not to be honord. And yet it is al one Emperor, in cloth of Gold, under a cloth of stat; and in a freez-coat, abroad in the streets. As it is one Christ in heav'n in the form of man; & in the Sacrament, under the forms of Bread and VVine. The scriptur (as *St. Augustin* dos interpret it) dos command us to vvorship the Body of our savior: yea, and that in the Sacrament; in thes vvords: *Adorate scabellum pedum ejus, quoniam sanctum est*: VVorship his

\* Footstool, for it is holy. Vpon vvhich  
 place, *St. August.* verities thus: *Christ*  
 too: flesh, of the flesh of the B Virgin  
 his mother. And in the sam flesh he did  
 vvalk, and in the same flesh he gav to  
 us to eat unto health: but no man vvil  
 eat that flesh unles he vvorship it before:  
 so it is found out how vve shon'd  
 vvorship his footstool: and vve shal,  
 not only, not sin in vvorshiping; but  
 vve shal sin in the not vvorshiping. Thus  
 far *St. Augustin.* But as concerning  
 this mater, if vve consider al things  
 vvel, vve shal see the provision of  
 God marvelous in it: for he provids  
 to, that very Hereticks and enimis, be  
 compel'd to confess the truth in this  
 behalf. For the *Lutherans* vwriting  
 against the *Zuinglians*, do prov, that  
 the tru natural body of our Savior  
 Christ is in the Sacrament. And the  
*Zuinglians* vwriting against the *Luthe-*  
*rans*, do prov, that then it must needs  
 be vvorshipd ther. And thus in this  
 contention dos the truth buist out  
 vvhether they vvil or no. VVherfor  
 of thes two errors, in my opinion, the  
 fonder is to say, that Christ is in the  
 Sacrament, and yet not to be vvorshipd,  
 than to say he is not ther at al. For  
 they do either think that he is ther,  
 but in an imagination or phant'sy; &  
 so not in very deed; or els they be

*Nestorian*

*Nestorians*, and think, ther is his *Body only*, and not his *Divinity*: vvhich both be devilish and vvicked.

15. Novv my Lords consider, I beseech you, the mater here in variance vvhether your Lps. be abl to discuss them according to lerning, so as the truth may appear, or nor, i. e. vvhether the *Body of Christ* be, by this newv book, consecrated, offer'd, ador'd, and truly communicated, or no: and vvhether thes things be necessarily requir'd, by the institution of our Savior *Christ*, or no: and vvhether book gos nearer to the truth. Thes maters, my Lds, be, as I hav said, vveighy and dark, and not easy to be discussd. And likvvis your Lps. may think of the rest of the *Sacraments*; vvhich be either clearly tak'n avay, or els mangl'd in the sam maner, by this book.

16. The third thing here to be consider'd, is the great damage and peril that dos hang over our heads, if you tak upon you to be judges in thes maters, and judg wrong; bringing both your selves and others from the truth, to untruth; from the High way, to By paths. It is dangerous enof, our Lord knows, for a man himself to err: but it is mor dangerous, nor only to err himself, but to lead others into

„ error also. It is said, in the Scriptures,  
 „ of the King *Ieroboam*, to aggravate  
 „ his offenses, that: *peccavit, & peccare*  
 „ *fecit Israel*: He did sin himself, and  
 „ caus'd Israel to sin. Tak heed, my  
 „ Lds, that the sam be not said of you.  
 „ If you pass this Bil, you shal not  
 „ only, in my judgment, err yourselfs,  
 „ but you shal be also the authors and  
 „ causers that the whol Relm shal err  
 „ after you: for the which you shal  
 „ mak accompt before God. Thos that  
 „ hav read historis, and know the cours  
 „ and order of the Church, in deciding  
 „ of controversies in maters of Religion,  
 „ can testify, that they hav bin discuss'd  
 „ in al times by the Clergy only, and  
 „ never by the Temporalty. The He-  
 „ resy of *Arrius*, which troubl'd the Church  
 „ in the time of *Constantin the great*,  
 „ was condemn'd by the *Concil of Nice*:  
 „ the heresy of *Eutiches*, in the *Concil*  
 „ *of Chalcedon*, under *Marcian*: the he-  
 „ resy of *Macedonius*, in the 1. *Concil of*  
 „ *Constantinopl*, in the time of *Theodo-*  
 „ *sius the yonger*. And yet did never  
 „ any of thes good Emperors assembl  
 „ the Nobility and Communs for the  
 „ discussing and determing of thes con-  
 „ troverses, neither askt thir minds in  
 „ them; nor went about, by numbers of  
 „ voices or pols, to determine the truth, as  
 „ it is don in this Relm at this time.

VVe com lower, to the Concil Tolc-  
 tan in Spain, in the time of *Richar-*  
*du*s King ther, and to the Concil in  
 France 80. years ago, in the time of  
*Carolus magnus*, which both, following  
 the order of the Church, by licence  
 of the Popes, did procure the Clergy  
 of thir Relms to be gatherd and as-  
 sembl'd together, for reforming cer-  
 tain errors and enormities within thir  
 Relms, wherunto they never cal'd the  
 nobility and commons: neither did any  
 of them tak upon themselves, either to  
 reason or disput in the discussing of  
 controversies: nor yet to determin them  
 being discuss'd: but left the whol to  
 the discussing of the Clergy. And no  
 marvel, if thes princes, with other  
 Catholic princes us'd this trad: For  
 the Emperors, which wer Ethnics did  
 never refer such maters to the judg-  
 ment of temporal men, as may appear  
 to them that read thir historis. *Con-*  
*stantinus*, *Valens*, *Humnericus*, procur'd  
 divers assemblis; but alwaies of the Cler-  
 gy for the establishment of *Atrius's*  
 doctrin. And *Zeno* the Emperor did  
 the lik, for the establishing of *Eu-*  
*siches's* doctrin: with many other of  
 that sort. Yea it dos appear in the Acts  
 of the Apostls, that an Infidel wou'd  
 nor tak such maters upon him: The  
 History is this: *St Paul* having con-

\*  
 „ tinu'd at *Corinth*, one whol year and  
 „ a half, in preaching the Gospel, cer-  
 „ tain wicked persons did rise against  
 „ him, and brought him before the Vice-  
 „ Consul *Gallio*, laying to his charge,  
 „ that he taught the peopl to wershipe  
 „ God, contrary to the Laws. Vntowhom  
 „ the Vice-Consul answer'd thus: *Si qui-*  
 „ *dem esset iniquum aliquod, aut facinus*  
 „ *pissimum, ô viri Iudai, rectè vos susti-*  
 „ *nerem: si vero quaestiones sunt de verbis*  
 „ *& nominibus legis vestrae, vos ipsi vi-*  
 „ *dete; iudex horum esse no'o.* If this  
 „ man, saie *Gallio*, has committed any  
 „ wickedness or cursed crime, ô ye lewys,  
 „ I might justly hav heard you: but if  
 „ it be concerning questions and doubts  
 „ of the words and names of your Law,  
 „ that is to say: if it be touching your  
 „ Religion, I wil not be a Iudge in thes  
 „ maters. Mark, my Lds, this short dis-  
 „ cours, I beseech your Lps, and you  
 „ shal percev that al Catholic princes,  
 „ Heretics; yea and Infidels, from time  
 „ to time, refus'd to tak upon them,  
 „ that which your Lps go about and  
 „ challenge to do.

„ 17. But novv, becaus I hav bin long;  
 „ I vvil mak an end of this mater, with  
 „ the saying of two nobl Emperors in  
 „ lik affairs: The first is *Theodosius*  
 „ vvho said thus: *Illicitum est, cum, qui*  
 „ *non est ex ordine Sacerdotum, Ecclesiast-*





*dicis se miscere tractatibus :* It is not  
lawful for him, vvho is not of the  
order of H Bps. to intermedl vvith  
the treaty of Ecclesiastical maters.  
Likvvvis said *Valentinian* the Emperor,  
being desir'd to assembl certain Bps.  
for the examining of a mater of Doc-  
trin, in this vvise: *Mihi, qui in sorte*  
*sum plebis, fas non est talia curiosius*  
*scrutari, sacerdotes, quibus ista cura*  
*sunt, inter seipso, quocunque loco volue-*  
*rint, convenient.* It is not lawful for  
me, sais the Emperor, being one of  
the Lay peopl, to serch out such ma-  
ters curiously: but let the Priests, to  
vvhom the charge of thes maters dos  
appertein, meet togather, in vvhat  
place soever they pleas: He means,  
for the discussing therof. But to con-  
clud: If thes Emperors had not to do  
in thes maters: howv shou'd your Lps  
hav to do vvithal? And thus, desiring  
your Lps to consider and tak in good  
part thes fevv things vvich I hav  
spok'n: I vvil mak an end.

18 Vpon this lerned grav and exhor-  
tatory speech, as al the spiritual Lords  
togather vvith the Convocation hous, ve-  
terly protested, inveigh'd & exclam'd  
against this second Bil: so therupon, a-  
gainst al justice, custom, law, or com-  
mun honesty, yea, or exampl in any Ca-  
tholic, Heretical or Ethnic commun

vvelth, ( for inmaking of Lawvs, Iewvs,  
 Tures, Infidels, Heretics, &c. admit the  
 Priests and Clergy for thir chieft ) they  
 vver al remov'd and avoided from the  
 upper hous of Parliament. Infomuch as  
 the repeal 1. Mar. herby intended, could  
 not be good in Law; becaus for vwant  
 of the spiritual members, it vvas dissolv'd,  
*eodem ligamine, quo ligatum fuit.* So the  
 greater part of the Lords Temporal being  
 Catholic, becaus fully resolv'd to stand  
 constantly upon the ancient justice, use,  
 practice and custom of the Relm, tou-  
 ching the uniformity of Prayers, and ad-  
 ministrat[i]on of the Sacraments, according  
 to the Missale or Mass-book, as thir chie-  
 fest Patrimony or best Inheritance, left  
 to them by thir ancestors from age to age,  
 ever since the first conversion of our coun-  
 try from Paganism, to the Faith of Iesus  
 Christ, and to follow therein the laudable  
 steps of thir Progenitors; vvho ( in a cas  
 touching the preserving of the marriage-  
 bed immaculat ) said: *Nolumus mutata*  
*Anglia leges, quashuc usq; usitata sunt. &*  
*approbata:* Howvbeit, such vvas the Pu-  
 fillanimity ( God knowvs ) or rather the  
 scrupulosity of som of them, that obser-  
 ving the violence, indirection, surrepti-  
 tion, and circumvention practic'd upon  
 the passing of the Bil of Supremacy, al-  
 together against the consent and without  
 the presence of the Lords spiritual ( vvho,

Stat de  
 Mert.  
 20.H.3

*de jure*, ought to be the chiefest in ev'ry Act of Parliament, especially in maters of this natur) and fearing the lik practice upon the second bil, *ne ipsi participes criminis fiant*, voluntarily withdrew themselves into the Country: and left thir sev'ral voices to such Proxes, as they conceivd wvould stand firm to the Catholic caus.

19. Among vvwhich so vvithdrawing themselves into the Country, Francis the Catholic Earl of Shrevvvbury, left his son George Ld Talbot (cal'd by VVrit to Parliament) for his Proxy: out of a confidence of his said sops firmnes in the Catholic Religion; And not vvithout his paternal charge to him, for his perseverance and constancy therin. Other of the Lords, so likvvis vvithdrawvving themselves, left other yong Lords for thir Proxes And som of them (by reason of the Fathers vertus, & in opinion of the sons integrity and constancy) made choice also of the said Ld. Talbot for thir sev'ral and special Proxes. VVhich being percev'd by the statists vvho (according to the Vandal project afor said) had contriv'd the Bil of supremacy & this nev v bil for Vniformity of commun prayer, for no other end, than to serv, thō collaterally, as instrumental and principal supporters of Q. Elizabeth's defectiv titule against the rightful heir of the Crown) apply'd themselves so thies yong Procurators, and did

to vvork and labor them vvith many glittering and fair promises; that, at length, som of them, being over vvrought vvith cunning, and others overcome vvith ambition; vveter vvrought to the Bias and Bent of the Statists. Other *vvvo* also of the *Provincial Temporal Lords* (vvherof the one vvvas born in hand vvith the *Marriage of the Queen*, and the other vvith the *ratification of a questionabl marriage*, comply'd, for thirends, vvith the statists. And this they did, not only themselves, but caus'd such also, as cou'd, by thir mean, be vvon over, to do the lik. By countenance and help, vvherof, by the advantage tak'n of an unexpected day and hour for the passing therof, in the absence of som of the opposers of the bil; in the absence, and without the consent of any one of the *Spiritual Lds.*, as aforesaid; and by other indirections; this Bil for *Vniformity of commun prayer*, vvvas past by the upper hous: but not without great difficulty and difference among thos *Temporal Lds* that chanc'd to be present at the passing therof. Insomuch that upon the numbering of the voices, the Bil was found to pass by the surplus but of *One voice* (or two at the most,) and the same by a Proxy voice giv'n by the said *George La Talbot*.

10. VVhen relation was made to *Francis E. of Shrewsbury* of the passing of the

Bil by the surplus Proxy voice giv'n by  
 his son; the pios Earl fel into bitter and  
 most passionat tears, much lamenting  
 this change, and presag'd thereon, the fal  
 of his lineal posterity from the nam and  
 titul of *Shrewsbury*. And so dayly con-  
 suming with grief, shortly after ended his  
 life. The event of which passage our age  
 has seen. For, tho' the said *Ld. George*  
 left three nobl sons behind him, wherof  
 his immediat successor was the most nobl,  
 courteous and affabl Noblman, that his  
 age, in this clim, afforded; yet non of  
 them left *mingentem contra parietem*, to  
 cary the said titul: but the sam is trans-  
 ported, for want of heirs male, to a col-  
 lateral branch of the family; such a one,  
 as was never stain'd with this new alte-  
 ration, Howbeit the Lands wer; for the  
 most part, cari'd into other familis by  
 the femal line, from the said *E. George*.  
 And it is no less remarkabl in that the  
 one of the said *Two great Noblmen*, that  
 complyd with the Statists, as afor said,  
 finding himself, by the Statists, to be  
 deluded: was brought with grief therof to  
 his grav. VVhen his *Earldom* fel into  
 Iopardy to be transported from his *Sir-  
 nam* and his *Blood*, had not the Noblness  
 of him: in whos power it was, bin such,  
 as to confer the sam back again, upon the  
 sam Noblman's daughter's son: VVho,  
 tho' he was of another *Sir-nam*; yet as

he was of a most illustrious, honorable, yea, and a Princely descent, and constant in the Catholic Religion, for which he suffered many indignities, loss of Lands and goods, yea, and of Life, by continual anguish and squalor of Imprisonment: And the other, as it was foretold of him, by a grave Matron; upon his return from the same Parliament, within ten or eleven years or a little more after: *lost his Head* in the cause of *Q. Mary of Scotland*. In opposing of whose right and title, the supremacy and the new stamped Liturgy, or form of prayer was principally by the Statists devised, contrived and set up: thereby the better to make a faction against her, both at home and abroad. For under color thereof, a Religion negative to all the orthodox points of the said *Q. Marys* Religion, was allowed, authorized and established. And this only and principally, for that the said *Q. Mary* was a Catholic.

21. Now as the passing of this bill, was in this manner *surreptitiously obtained* from the *Upper* house: so also was there a dexterity used about the passing of it in the *Lower* house of Parliament. For though many of the Commons were fashioned and elected: and either made for the Statists purposes and ends, or reducible thereto: yet nevertheless the Bill received many votes and letters among the members of *that* house

also: VVherupon by vvatching an opportunity to summon the Favorers of the Bil together at one *unexpected hour*, vvhen the opposers vver likly to be absent; viz. early in the morning, *befor the ordinary hour* of resort of the Knights, Citizens, and Burgesles to the Parliament hous; and upon a *day unlook't for*. The Stratists, vvherof som of them vver members of the hous themselvs, procur'd the sam Bil to be sudanly and indirectly, and most unjustly (tho not vvithout som difficulty) past by the greater number of voices: the rather, becaus of the absence, prevention, and this subtil circumvention, of the rest of thir fellow-members. Insomuch as by the Parliamentary interposing, and meddling with Religion and maters spitual, wherto it extended not: within the compass of ten or elev'n years, no less than *four or fiv different forms* of commun prayer wer set up, and cast down. For in the year 1547. the *Mafs* was said: but the Sacrament was ministred in *both Kinds* to the Lay peopl. And in the year 1548. The *Mafs-book*, that had continu'd a thousand years in England, was put down and a kind of *Lutheran Mafs* or form of service, in place therof, establisht. In the year 1551. the said *Lutheran Mafs* or form was again rejected, and a kind of *Zuilinglian* form in its roum devis'd and (by *Dudly D. of Northumberland's*

21. H. 7  
2. 3. 4.

1. Ed 6.  
1. 2. Ed  
6. 1.  
5. 6. Ed  
6. 1.

X  
1. M. 2.  
S. 2.

1. El. 1. 1.

overswaying the Parliament) erected and set up: being mor opposit to the *Mass* than the other. And therfor gav beter color to tak away Church - Ornaments, Lands, Tenements and Hereditaments giv'n for *Mass* to be said for the Living and for the Dead. In the year 1553. Althes as Phanatical opinions (and as having neither pretens of law, justice, precedent nor exampl) wer rejected, and the *Mass-book* us'd, in the time of *K. Hen. 8.* Yea, and in al the times of his Christian predecessors, was remitted, restor'd and establisht. And now in the year 1558. *secundum computationem Anglicanam*, out of reas'n of *Q. Elizabeths stat*, the *Mass-book*, against al law, is rejected; and the invention of a few of singularity, viz. the said *Zuinglian* form (which had continu'd in England about a ful year, and som few months) with certain alterations & additions, was set up and establisht. Now if ther be such odds in thes sev'ral Religions, as thes sectaris pretend one against another: ther was never such a prodigy of Confusion brought forth under Heav'n, as this one of the Parliaments interposing with Spiritual maters; but the everlasting scandal rather than Law of our Country. Thō afterwards by degrees, the Statists, by terribl Laws and statutes compel'd the Peopl, *per fas et nefas*, to observ the sam as a Law: as afterwards follow.



22. VVhen therfor the Liturgy of the Maß (which had bin of force in England, from the tim of Eihelbert our first Christian Saxon King, til the Infancy of K. Edvard 6. and stood likwis in force after Q. Marys death by the space of five or six weeks) began in Christmas following to be alter'd, by the Queen's inhibiting the Elevation of the Sacred Host, and by causing the Epistles, Gospels, Litanies, the Pater noster, and Cred to be said in English, and the rest in Latin, very confusedly; and cam, in March following, to be censur'd by Laymen, in the Lay-court of Parliament; thð our forefathers found the sam in this Church of England to them left by the authority of the Catholic Church; as the statut saie. And therupon to be, at Midsummer following, utterly abolisht, and abandon'd, and to giv place to new things (such as a few of singularity, haue of themselves devis'd (as the sam statut likwis saie:) and al this by force of this new past Act of Parliament for Vniformity of Communion prayer: VVhich statut notwithstanding, when also diuers of our country-men, standing upon the Law, Right and Iustice of the Relm, concerning the Maß, continually held possession of the sam, as their chiefest patrimony or Spiritual Birth right; or at leastvvis made continual clame therunto, ev'n from the making of

1. M. 2.  
Sess. 2.

this statut, til twenty and odd years after *Q. Elizabeth's* death. At the first, they held and clam'd the sam wvith som disgrace ( before the *Q. of Scots* fel into the statists hands; ) yea, during that tim, vwith a kind of impunity. But afterwards, becaus this nev्व statut vvas very condu- cibl to the destruction and ruin of the Queen and her frends; they held the sam vwith the peril of the los of thir tem- poral patrimonis, lands, goods, and li- bertis, yea and of the Lives of such possession-holders and continual clamor ev'n tho for that caus they nether rais'd routs, nor unlawfull assemblis, nether committed riots nor misdemeanors, ne- ther us'd any force of arms, nor yet any other vvep'ns than prayers, tears, and invocation of the divin help.

23 The *Welsh-men* *Cornish-men*, peopl of the Iles of *Guernsey*, *Jersey*, *Man*, &c. vver to hav (by this statut) the new form of prayer in English ( the Lan- guage wherof they understood not.) VVher- upon they cry'd out against the nev्व es- tablisht service; and said, that this vvas  
 „ *ignotum per ignotius*. Is this the known  
 „ tongue you talk of? Giv us that form  
 „ of serving God, vwherin vve hav bin  
 „ alvvais catechis'd, and vwhervvithal  
 „ our fore-fathers serv'd God, and al  
 „ Christ'ndom besids hav alvvais, and  
 „ movv do, dayly serv our Lord. For satis-

king of whom, especially the *VVelsh*, an Act pass'd the next succeeding Parliament, to caus the Commun-prayer-book to be translated into *VVelsh*. And so the *VVelsh*-men wer to hav *two* Books, the one in *VVelsh*, and the other in *English*.

5. El. 28;

X

24. Then many of the Knights, Citizens and Burgesles, as wel of this Parliament, as of others, took into thir considerations, thir own unadvis'd doings, & rash attempts against the Rights, Privileges, and Libertis of *H. Church*; but especially against the most sacred *Maß*, that *Sanctum Sanctorum*, or that iuge sacrificium (which, the Prophet fortold, shou'd never ceas, until the abomination of desolation shou'd be set up.) Then, (and upon farther consideration that this Statue was afterwards supported by most terribl Acts) they (thd serd yet serid) most remorsfully cou'd cry. *Nequiter in nosmet leges sancimus iniquas*: Then they found, that, with *Vzza*, they had unadvisedly laid hands upon the Arc of God, to som of *thir own*, but to many of thir friends confusion, & that they had gaz'd so long upon the Stars, (being beyand thir reach) til they themselves wer fal'n into the ditch of al errors; yea, & drawn others after them. Then they confest themselves to be no other than *Temporal men*, yea & frail ones too, & that they wer casari from the Apostla, to whom

Mat. 11.

Dan. 12

11.

only & thir successors our Savior said: *Vobis datum est nosse mysterium Regni Dei; ceteris (viz Laymen) autem in parabolis*: for to such as themselves be, they are dark parables & hidd'n mysteries: by reas'n they had no such promis of the assistance of the H. Spirit, as shou'd in Spiritual matters lead them into al truth. And therefore they acknowleg'd, that having unadvisedly shor thir arrows into the Air, they wer justly & deservdly return'd, som, upon thir own parts (for many of them stil remain'd, or afterwards becam Catholics:) som, upon thos of thir wivs and children: som, upon thir dearest friends: and the rest, upon thir neighbors, kinsmen and allies round about them, as afterwards follows, Insomuch as thir children and successors betook them, for want of any other remedy, to the prayers of Ieremy: viz. *Recordare Domine, quid accideris nobis, intueo & respice opprobrium nostrum, hereditas nostra versa est ad alienos, domus nostra ad extraneos, pupilli facti sumus absque patre, matres nostra quasi vidua, aquam nostram pecunia bibimus, ligna nostra pretio comparavimus, cervicibus nostris minabamur, lassis non dabatur requies, Aegypto dedimus manum, & Assyriis, ut saturemur pane: Patres nostri peccaverunt, & non sunt, & nos iniquitates eorum portavimus: servi dominati sunt nostri, & non fuit qui redimeret de manu eorum, &c.*

Lament  
Ierem.  
c. 5.

## CHAPTER XI.

*Howv over and besids this, the Statists second ground, att or statut for the newv establisht form of commun-prayer; the sam form vvas supported by divers other succeeding terribl statuts. Of the pitiful condition of an English Catholic for Recusancy therof; or for not resorting to the said service, by the force of the said succeeding statuts. A Breviat therof; and the severe execution of the sam; conformabl to the Vandal project afor said.*

**I**T is a general Rule, by al Christians to be observ'd: That vwhen Ordinances in spiritual maters are made by Laymen, against the general Tenet of the Catholic Church; they are rather to obey the H. Canons of the Church, which, St. Paul sais, is *columna & firmamentum veritatis*; and therfor cannot err in ma-

1. Tim.  
3. 15.

" Aug.  
cont.  
eclipsent.

Dan. 3.

ters of Faith and Maners, than the Ordinances of Men. To which purpos St. August. saies likwis, 'That somtimes Kings, being in error, do mak laws in upholding of thir error, against the truth, and again being in the truth do mak laws against the error. After the exampl of Nebuchodonosor, who first made a *bad* Law. ( viz, that his own Image shou'd be adord ) and afterwards made a *good* Law : viz That the H. nam of God shou'd not be blasphem'd. The *first* we are not ty'd to obey ; but are bound in al duty to obey the *laser*. Becaus, as Daniel said, *we are bound to obey God, rather than Men*: and must obey the Church in *Spiritual* matters touching Gods glory, and service, rather than the imaginations or *inventions* of any of singularity, how mighty or lern'd soever they be. VVhich Rule when English Catholics insisted upon ; they nevertheless (before the coming of the Q. of Scotland into this Relm, upon her hope of succor and aid against her Rebels from Q. Eliz : as vvas promis'd her, upon any distress ) vver not much rejected or disrespected of any man, ( saving som fevv of the rigidest statists ) for that caus. So as thir conversations vver othervvise civil and courteous. Hovvbeit, vwhen the statists had got'n her into thir hands, and resolv'd therupon, in violation of al Lavvs of hospitaly, to keep and im-

pris'n her, and not suffer her either to hav any access to Q. Eliz. as she desir'd: or to go out of the Relm for succor, elsewhere, as *Lex Nationum* requir'd: then the animadversion against Catholics, upon pretens that they favor'd her titul, grew dayly greater and greater. Then, to the Catholics, *quisque dies insequens antecedenti prodit calamitosior*. Then new manner of Trais'ns vver invented, coind and establisht by Parliament, touching the Queen's titul to the Croun, the revealing of a successor to her: the being reconcil'd, or the giving or taking any absolution by force of any Bul from Rome. And also a new cas of *Pramunire*, viz, the receving of any *Agnus Dei*, *picturs*, *crosses*, *bends*, &c. from thence. The enlarging of a Pris'ner committed for Traison &c. therby to cry quittance wvith the Pope (who had latly excommunicated Q. Eliz.) Also to disabl Q. Mary from claming her right; and to intrap Priests and Catholics with som of thes new invented Trais'ns: that is to say, by extending of thos rigoros statuts to the uttermost. For, from henceforwards, both thos of the said Queen, and the Catholics miseris vvent in paralel togather.

13. El. 2.  
2.14. El.  
2.

2. Novv the chief Secretary of State that then vvas (one that omitted no Art or cunning for the circumvention of the impris'nd Queen) the better to color his



intended proceedings against her, first of all his predecessors in that place, took upon him, most ignobly, not only to set up *Stipendary Intelligencers*, and spies both at home and abroad; but to found that curs'd crew of *Pursuivants*, whereof the first were to pretend themselves to be *Catholics*, to be *Priests* (tho' in truth none such) yea and one or two of them to take *H. Orders* (so prevalent are bribes and gifts to mischievous ends) thereby the better to creep and insinuate themselves into the bosoms of *Catholics*: to dive into the very thoughts of them, and to observe their sayings, doings, or affections concerning the imprisoned *Queen*; the courts held against her; the Statute for the suppressing of her title; the abrogation of the *Pope's authority*; the new established *service*, &c. and accordingly, to give notice to the *Secretary*. The other, (being men neither of *Religion* nor *Honesty*) were to search the houses of such harborers, such affected, or disaffected, as aforesaid; to pill and spoil them; to attach them and convey them before the *Secretary*: when the *Secretary*, together with some other of the *Statists*, propos'd to them divers, intangling, captious questions; not so much touching the practice of their *Religion*, as matters *de futuris contingentiis*, (things which were neither committed by them, nor intended to be committed by them, nor so much as



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thought upon, viz.) VVhat wou'd  
 they do, if the Pope shoud excit Ca-  
 tholic princes to use thir power for the  
 restoration of *Catholic Religion*, for the  
 dethroning of *Q. Eliz.* for the depri-  
 ving her of Life: for the delivery of  
 the *Q. of Scots* from her imprisonment:  
 for the Crouning of her *Q. of Eng-*  
*land*: for the Invasion of the Relm,  
 &c. VVhereto, when they answer'd, as  
 becam wise, discret and honest subjects;  
 they wer proceeded against upon the for-  
 said Statut of *Supremacy*, or the Statut  
 against saying or hearing of *Mass*, or  
 the last mention'd *Trais'ns*, *Pramunires*,  
 or *new-made Offenses*.

3. Herupon, first of al others 1574.  
 The *Lady Morly's* hous, the *Lady Guil-*  
*fords* hous, and the *Lady Broun's* hous  
 wer al severally serecht, themselves, thir  
 Priests, *Alban Dolman*, *Oliuar Hey-*  
*wood*, *Thomas Heywood*, and *Iohn*  
*Cooper*, with divers Gentlemen thir friends,  
 and others of thir familis, wer al tak'n  
 and proceeded against upon the statut for  
 hearing and saying of *Mass*. And the  
 lik cours was tak'n in other parts of the  
 Relm. But *Cuthbert Mayn*, being made  
 Priest beyand the seas ( after the ordinary  
 Mission, wherby al Priest in *Q. Mary* of  
 England her time, wer made without  
 any such special Bulls, as the statut men-  
 tions, ) was, upon extending of the statut

13. El. 2.

13. Eliz. 2. by a Iudge fitted for the statists purpos, in the year 1578. hang'd, drawn & quarter'd at *Lanston* in *Cornuall*. Likewis *John Nelson* Priest, and *Thomas Serwood* for denying the *Q. Supremacy* wer the sam year, by the Recorder (a special Instrument for the Statists) condemn'd, drawn, hang'd and quarter'd. And Anno 1581. a Proclamation went forth for calling hom al Students in thos Seminaris beyand the seas, which the Kings of *France* and *Spain*, thro the Providence of God, had charitably erected for the *English*; therby to supply the decay of Priests, such as wer-made in *Q. Mary's* time, who wer dayly wearing out, or alredy spent with age, impris'nment or banishment. After which praclamation followd a Parliament; wherat, amongst other things, it was enacted: that to reconcil, or to be reconcil'd to the Catholie Religion, shou'd be *Trais'n*: viz. by Buls from Rome, or without Buls. That a penaky of 20. lib. monthly, shou'd be impos'd upon such as refus'd to resort to the nevv form of common-prayer. For, during the 22. years last past, ther wvas no othr penaky impos'd for recusancy to go to the said service, than 12. d. for ev'ry sunday only. And the sam, out of the gen'ral affection of the peopl to the old maner of service, and disaffection to the nevv, wvas very rarely executed: unles that any wver tak'n

at *Mass*; vvhen the Priest for *saying* of *Mass*, vvvas to pay 100. marks, and to underge one years impris'nment; and the *Heaver* to pay 100. marks, and to undergo six months impris'nment. And thes penaltis vver thesfor impos'd; becaus the Statists, ev'ry day mor and mor thirsted after the overthrow of the *imprism'd Queen*. To vvwhich end Catholics vver design'd for *Perdues*, and to be provokt to the uttermost, in expectation of som commotion: and therupon confiscation of thir estats, in cas they shon'd fal into any outrage, combustion or insurrection upon thes cruel provocations: vvwhich nevertheles they never attempted. And vvithal, to inforce them to apply themselves for the enlargment of the *imprism'd Queen*: by the color vvherof they might get som pretext to tak avway her life. But the penalty of 20. li. monthly for Recusancy, vvvas very seldom or rarly put in execution: becaus the commun peopl cry'd out upon it; as too rigoros. VVherupon the Statists forbar the execution of it, for 4. or 5. years; desiros to be understood to be rather *in terrorem*, than *in ruinam*.

4. The Statists having alredy dipt thir fingers in the blood of *Mr. Main*, and *Mr. Nelsen* Priests; not vvithout som obliqui to themselves, both at hom and abroad, forbar therupon to spil any mor

such innocent blood for 2. or 3. years: till at length, fully resolv'd upon the death of the *Q. of Scots*, whom, without som apparent Trais'n at hom, they cou'd not so much as touch for her life, they found out an unaccustom'd ford to wade deeper and deeper into the blood of *Priests*. VVherfor having notice, by thir spies, of certain places vvher *Priests* vver us'd to resort, they send out thir pursuivants and apprehend them. But before the Pris'n-ers coming to viewv; they cunningly giv out, that *Q. Eliz.* that night, or the day before, vvas in danger to be slain, to be stabb'd vvith a daggar, to be shot, vvith a pistol, to be pois'nd by the pom-mel of her sadl, or othervvis: al vvich must be don, at the seting on of the *Pope*, the King of *Spain*, or som *Catholic* prince, in the behalf of the *Q. of Scots*, therby to turn the peopl's hearts from compassion of the pris'ner. Then, the next day he vvas to be tormented and interrogated upon the captios questions aforesaid: yea, to be examin'd upon the *Rack*. And lastly, by extension of the said statute, to be proceeded against as a *Traitor*: So vvas Anno 1582. *Everard Haumer* the *Priest* us'd, for bolting out; upon his examinations: That the *Pope*, in *Spiritual* matters, had as much authority as *jure* in *England*, as he had a hundred years ago. As also, in the sam year.

*Edmund*

Edmund Campion, Ralph Sheruyn and Alexander Bryant Priests. So likwis 1581. Iohn Pain, Thomas Ford, Iohn Short, Robert Iohnson, VVilliam Philby, Luk Kerby, Lawrence Iohnson, Thomas Cosham, James Thomson, Richard Kirkman, VVilliam Hare, Richard Thirkhil, Priests, James Labourn and VVilliam Lacy Esquirs. And anno 1583. VVilliam Carter, Iohn Body, and VVilliam Slade, students. Also 1584. George Haddock, Thomas Emerford, James Fenne, Iohn Nutter, Iohn Mundin and James Bill, Priests, and Iohn Finch Gent. VVherof som of them vver charg'd vvith conspiraces beyand the seas, for killing of the *Queen*: vvheras the pattis vver so far from conspiring or speaking togather, as they never savv ech other, before they met at the Bar: Others, for affirming the *Popes* authority: others, being made Priests beyand the seas, vver condemn'd and executed as Traitors. Howbeit, vvith ether Killing, stabbing, shooting, or poisoning of the *Queen*, as it vvas giv'n out, at thir apprehensions, non of them vver charg'd, at thir sev'ral ar-reignments.

5. Al vvich proceedings, being beyand the Leter of the Statut 13. Eliz. vver made to fil the peopls ears vvith a nois of Trais'ns against her Majestis person therby the mor easly to get the act of Association to be pass'd, being especially

27.El.1.

27. El. 2

contriv'd for the destruction of *Q. Mary*. And, hand in hand, vvith the Statut of *Association*, the beter to color thir former proceedings, and this havoc made of innocent blood; ther gos out another act for making *Priests Traitors*, and thir *Receivers* to be *Felons*. But this Act vvas never pass'd by the *Queen*, as som said, and yet nevertheless vvas put in execution by the *Statists*, as if she had pass'd the Act, vvith [ *soit fait.* ] Then followv'd the banishment of vvvo Priests at one time, and thirty vvvo Priest at another time. The *Earl of Arundel* vvas committed to the *Towver*. The *Earl of Northumberland*, being committed, vvas found slain in the *Towver*. The principal Catholics of quality and estat vver committed to sev'ral pris'ns; and the Statut of 20. li. monthly vvas executed: And divers Priests, amongst others, *Nicholas Devereux*, *Edmund Barber*, *VVilliam Thomson*, *Richard Lee*, *Richard Dibdal*, *Iohn Lacy* and *Iohn Adams*, vver condemn'd and executed. For they that, beyand the *Lavv*, and before the *Lavv* for making *Priesthood Traison*, wer profus in shedding innocent blood, vver most likly, especially having the pretext of a *Lavv*, to sal ev'ry day mor hevily than other, upon Priests, as in deed they did: they also having, by the act of *Association*, a ground for thir ends, vvoud not be idl, til they had brought

the impris'nd *Queen* to her confusion. VVherfor the Statists finding, that by the Deth of multitudes of *Priests*, and others, (vvhich vvvas principally contriv'd to possess the peopl with an opinion of actual Trais'n attempted on *Q. Elizabeth's* person) by the executions made upon *Catholics* thir *lands* and *goods*, or by the impris'nment of thir *pers'ns* they cou'd not provoc the *Catholics* to any such riot, outrage or combustion, as might giv colorabl caus of the deth of the *Scotch Queen*, or to set the A<sup>t</sup> of the *Association* on foot: They of themselves devis'd a Trais'n, tending to the enlargement of the impris'nd *Queen*, the surprisal of *London* and the *Court*, and the killing of *Q. Eliz.* with certain of the *Council*. To this so devis'd Trais'n, by the hypocritical Intelligencers aforaid; many *Catholics* of Quality wer to be sounded and allur'd. But it prevail'd with non, saving with *Anthony Babington* and his accomplices: between whom, and the *Q. of Scots*, certain Letters wer coin'd by the *Statists*; the contrivers of the Traison. VVherby not only the said *Babington*, vvith certain other gallant Gentlemen vver fetcht off, and (I may say,) vvorthily dy'd, becaus they vvou'd not, vvith patience, expect the pleasur of God, in thes maters (lik others thir fellow *Catholics*, but list'n to so foul and odious means for thir reme-



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29. El.  
1.

dy) but also under color thereof, *Q. Mary* of Scotland, by the Lords and others of the association, vver sentenc'd to death. A Parliament vvas cald. The attainer of *Babington* & his complices, vvith som other Catholics beyand the seas, vver ratifi'd. Also the penalty of 20. li. monthly for recusancy, vvas likvvise ratifi'd. And, in default of the recusants ability to pay the said 20. li. monthly: then to lose his goods, and to pay *two parts* of the profits of his Lands or Leases. Then followd the Proclamation of the Sentence of the twenty four Commissioners against *Q. Mary* VVherupon, she vvas (to the eternal sham of our Nation) beheaded: as mor at large hereafter shal (God vvilling) historically appear. After vvhos deth, the Statists (having in her life-time brought the Statut against Recusants, to the height of bitterness, and leaving therby an horrid precedent for others to followv) cest to mak farther lavvs, other than the Statut of *confinement* vvithin fiv miles of the Recusants abod. VVhich statut seemd to abat such bitterness inforc'd upon Catholics, as peradventur the Statists themselvs vver ashamed of. For therupon al the imprisn'd great Catholics (that had causlessly undergone the stench of pester'd Goals) vver forthvvith releast, and returnd to thir own dwellings. Howvbeit the blood-

35. El. 1.



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thirsty courses against al maner of *Priests* stinted not, during the vvhool life of *Q. Elizabeth*: therby to countenance the former proceedings, to keep the *Queen* in a *Dayly fear* of conspiraces (therby to serue the Statists turns) and to hav a pretext to levy and continu the Statual impositions lai'd upon Catholics; vvho vver therby many vvays prostituted to ruin, beggary, and thir Temporal confusion: especially by the help of such additions therunto, as by the Art of som of the said surviving Statists, ev'n after *Q. Elizabeths death*, vver invented, contriv'd and devis'd. VVhich additions as dependences on the other, are abbreviated amongst the rest, as follovs.

3. Inc. 4  
5.

6. If a Catholic resort not to the for- said new service, first (of al the times of our Christian Kings) invented and establisht in the last year sav one, of, by, and under the infant King *Edvvard 6.* therby to mak spoil of Church-ornaments: and therfor worthily exploded by *Q. Mary*, as a Novelty (or, sais the Statut, a new thing, such as a few of Singularity hav of themselves devis'd) but reestablisht by *Q. Eliz.*: (out of reas'n of Stat, and in opposition to *Q. Mary* of *Scotland* and her Religion) with som alterations and additions: he shal forfeit, ev'ry Sunday, 12. d.

*Danger of a Cathol. be- for Con- vict.*  
56. Ed.  
6. 1.  
1. M. 2.  
Sess. 2.

1. El. 2.  
5. El. 1.

7. If a *Priests* shal say or sing *Mass*,

Bb iij

29. El.  
6.

3. Jac. 4  
5.

being the form of the Catholic service, which (saies the Statut 1. M.) *we*, and our fore fathers found in the Church of England left to us by authority of the Catholic Church: he shal forfeit 200. marks: and both the Priest and the Hearer; the one shal likwis suffer 12. months impris'nment, and the other 6. months impris'nment.

8. Farthermor the *Recusant* is to be presented by the *Church-wardens*, to the *Ecclesiastical Court*, to be sentenc'd ther, or excommunicated. And the Excommunication is ether to be certifi'd into the *Chancery*, whence shal issu a writ *de Excommunicato capiendo* [wherby the Shirif may brek his hous, attach him & impris'n him, or els present the sam at the next *Affises* or Sessions: wherupon an Indictment is to be fram'd, to which no plea is to be admitted, but the general Issu, or Conformity.

9. If the Indictment be found by the Jury, and that upon Proclamation to surrender himself to the Shirif, the Catholic appear not; or if he confess the Indictment or plead the general Issu, and the sam be found against him: in al theses cases, it is a sufficient *Conviction*. And this conviction is forthwith to be certifi'd into the *Exchequer*; from whence proces is to be awarded for seising of the *Lands*, goods and *chasels* of the Catholic, if he pay not

his forteture, by ev'n portions, in the Terms of Easter & St. Michael.

Likwis the Constabl and Headborow may present the Catholic Recusant at the next Assises or Sessions; wherupon an Indictment may be fram'd against him: and the Church-warden, Headborow and Constabl, making presentment as aforesaid, shal hav 40. sh. of the Recusants goods, for his discov'ry and pains.

10. The Catholic, for ev'ry Months recusancy, layd down in the Indictment, and found by the lury, is to pay 20. li. And from thence forward 20. li. Monthly: and farther, to be bound with sufficient Sureties for the good behavior. But in disability of paying 20. li. monthly, he is to forfeit al his goods and two parts of his Lands, during his Recusancy. And if two parts exceed the 20. li. monthly, then the King may chos whether he wil hav the said two parts, or the said 20. li. monthly.

11. Moreover the convicted Catholic shal mak no Presentations or Collations to any Advowsons, Prebends or Hospitals, being of his own gift or fundation. He shal be no Executor or Administrator. He shal be Guardian neither in Chivalry, soeage, nor Nurture, nor yet Committee of any the Kings wards. He shal not practise in the Commun-Law, Canon-Law, nor Physic, nor use the Apotcharis trad,

After  
Convict  
23. El. 1  
26. El. 6  
35. El.  
1. 2.

3. Jac. 4

Disabi-  
lity on  
Convic-  
tion  
stat.  
presd,

nor yet the office of a *Schol master*. He shall be neither *Iudge*, *Steward*, nor *Minister of Courts*. He shall have no office of *public charge*; nor office of *Arms* in *Ship*, *Castel* or *Fortress*. His *Armor* shall be tak'n from him, and yet nevertheless he shall be charg'd with *armor*, as other the King's subjects be. He shall be confin'd within five miles of his dwelling: and, if he exceed, without special *Licens*, he shall forfeit all his goods, and endanger all his *Copyhold-lands*. He shall not come to the Kings or Princes courts, upon pain of 100 li nor yet to the city of *London*, if he have any dwelling elsewhere, upon the like pain. And, in fine, He shall stand as *excommunicat* in all personal, but not in real Actions.

His wife

35. El.

3. Jac. 4.

12. If a Catholic do *Marry* after the Catholic manner, he shall forfeit 100. lib. If his wife be convicted of *Recusancy*, he shall pay 10. li. monthly for her: or else one third part, out of his own third part, sever'd from the King's two parts; and his wife surviving, shall be disabled to be his *Executrix* or *Administratrix*; & shall forfeit two parts of her jointure or dower, to the King. She shall be bound by the Statute of *confinement*. And, though the Husband be conform, yet if the wife be convicted, he shall pay 10. li. monthly for her, or else shall be committed to prison, and her husband shall be disabled from

bearing any public office in the commun-  
welth, unles his children be conform  
also.

13. If a Catholic do *Christ'n* his Chil-  
dren after the *Catholic maner*, he shal  
forfet 100. lib. His Children at 9. years  
shal be *presented*; at 16. years *indicted*,  
at 18. years, be put to the *new Oth*,  
term'd of *Allegiance*. If he keep a *Schol-*  
*master*, he shal forfeit for *ev'ry day* 40. s.  
For *ev'ry child* sent *beyond the Seas* w<sup>th</sup>-  
out licence for *Education* he shal forfeit  
100. lib. And the *child so sent*, shal be  
disabl'd to hav the benefit of any gift of  
*Lands or Goods*, unles he tak the *new*  
*Oth*, & conform himself w<sup>hen</sup> he shal be  
remitted to his right.

His  
Childre

14. If a convicted Catholic harbor,  
maintein, or reliev any *recusant servant*,  
Sejourner or Stranger, his Father and  
Mother excepted, he shal forfeit, for  
*ev'ry month* 10. lib. VVherby many ser-  
viceabl men and women becam destitute  
of succor, and therupon wer inforc'd to  
exced thir five miles: when having no-  
ther means of 10. marks yearly, nor 40.  
lib. in goods, nor yet conforming them-  
selvs; they are to abjur the Relm, which  
if they refuse or return without licence;  
then, in *ev'ry such cas*, they are to be  
adjudg'd Felons.

His  
friends  
& ser-  
vants.

15. Al *WWomen recusants* convict, ma-  
ri'd or unmarri'd, are bound by the Sta-

WWom.

of *Confinment*, say only women married shall not be compell'd to abjure the Realm. Otherwis no woman shall pass the seas without Licence.

*Burial.*

16. If a recusant convict do bury wife, child, servant, sojourner or stranger not excommunicated, other than in the Church, or Church-yard, he shall forfeit for ev'ry such Burial 20. lib.

*Eccles.  
Jurisdic.*

17. Al this notwithstanding, the Ecclesiastical Jurisdiction proceeds against the Recusant. VVher they appear, they are deeply fin'd: if they do not appear, they are excommunicated. And thir Pursuants from thence hav thir VVarrants to serch, ravin and mak spoil of Books, Callices, Church stuf, &c. Vnder color wherof many insolences, outrages and cruelties, hav bin inforc'd upon al sorts of Catholics.

*Præmunire.*

13. El. 2.

18. Moreover a Catholic may be in danger of a *Præmunire*, viz 1. st. upon recet of an *Agnus Dei*, Crosses, Beads, Medals, &c. 2. ly. In aiding or abeting any in taking or giving Absolution by Bulls from the Pope. 3. ly. Vpon cancelling such Bulls, being offer'd to himself (for this is misprision of Traison, which in punishment, is equal to a *præmunire*.) 4. ly. Vpon the third offens of depraving the book of commun-prayer. 5. ly. Vpon sending relief to Priests beyand seas. 6. ly. Vpon extolling the Pope's Spiritual Juris-

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diction. 7 ly. Vpon the first refusal of of the Oth of Supremacy 8 ly. Vpon refusal of the new Oth of Allegiance.

19. Also a Catholic may be in danger of *Felony*. 1. ft. Vpon receiving of a Priest. 2. ly. Vpon return after banishment 3. ly. Vpon departur out of the Relm to serv foreign princes without taking the new Oth of Allegiance.

*Felony.*

20. Lastly the Statists invented certain new *Traisons*, therby to intrap, and such Catholics, as they especially intended, to destroy, for thir lives: viz. 1. ft. Vpon the second refusal of the Oth of Supremacy. 2. ly, Vpon the second extolling of the Popes authority or Iurisdiction Spiritual 3. ly. Vpon giving or taking Absolution by Buls from Rome. 4. ly Vpon Reconciliation or Persuasion, or of, or being reconcil'd or persuaded to the Catholic or Roman Religion. 5 ly. Vpon receaving H. Orders beyaud the seas.

*Trais'n*

5. El. 1.  
27. El.  
1. 2.

Al the forsaide offenses be determinabl in the Kings-Bench, or before the Iustices of Assiz in thir Circuits.

*Cathol.  
Conformd.*

21. If a Catholic convict, Priest or other, do offer *Conformity*; he is first to tak an op'n Oth of the *Abjuration of his Religion*: 2. ly. Then to tak both the Oths, viz. of *Supremacy*, and the other term'd of *Allegiance*. 3. ly. He is to receive the *communion* according to the new

*Stat. ut  
supra.*



form, upon penalty, for not communicating the first year, of 20. lib. the second year of 40. lib: the third year of 60. lib. and from thence forth of 60. lib. yearly. He shal ever liv in disgrace with the stat; and unles he recev the communion, and tak ths said Oths of supremacy & allegiance; he shal nether be naturaliz'd, nor restor'd in blood, in cas he wer born of English Parents beyand the seas, or of Parents attainted: and, if he relaps, he shal hav no benefit of his former conformity. But if upon his Conformity, or otherwis, he discover Priests and thir receivers; he shal hav a third part of the Recevers goods, if they exceed not 50. lib. And if they amont to abov 50. lib. then he was to hav 50. lib. and the King is to hav the rest. VVhich cours is a regular way to mak irregular wivs, children and servants, trecherous to thir Husbands, Parents and Masters.

22. Nowv by color and force of thes statuts, vvwhich being penal, and altogather against the commun lawv and justice of the Relm, ought *de jure*, to hav bin *stricti juris*, and not upon any ocaasion rigorosly and extensivly inforc't, as many times they nevertheles vver, the Statists according to the Vandal project afor said, obtain'd by degrees thir long projected ends, touching the dividing of most of the peopls hearts from Q. Mary of Scotland, from her Titul, from her Religion



gion, and (for her caus) from all commun-  
 ion in belief vwith the Catholick Church.  
 Also concerning the setting up of a new  
 and strange head of the Church, or an  
*Anti-Pope*, and the abolishing of the  
 power and authority of the true Vicar of  
 Christ in *Spiritual* matters; evn as they  
 had don by the true and lawfull Vicar in  
*Temporal* matters, viz. *Q. Mary of Scot-*  
*land*. The deposing of Catholick and cano-  
 nical Arch-Bishops, Bishops, Prelats &  
 Clergy-men, by an Oth, and a Trick of  
 State: And, in thir places, of setting up  
 of Anti-catholick and Patent, or *Statute-*  
*Bishops*, Superintendents and Ministers. The  
 offering of *Disputations*; but unweilily de-  
 meaning the sam: the Abrogation of  
 the *Apostolical* forms of prayers, Sacra-  
 ments and Sacrifices; and, in place ther-  
 of, the authorising new *Inventions* for  
 forms of common prayers and adminis-  
 tration of Sacraments: for refusing wher-  
 of the Catholicks wer not only remov'd  
 from thir places of Office, Credit and  
 Dignity; but, in proces of time, wer made  
 incapabl of office, credit or charge of any  
 place of reputation in the common welth,  
 evn of practicing thir professions, thd  
 never so learned in *Divinity*, *Canon*, *com-*  
*mon*, or *Civil Law*, *Physic*, &c. of  
 professing in thir own rights to Benefices,  
 Prebenda or Ecclesiastical advancements:  
 of being Executors or administrators of

being<sup>r</sup> Guardians, either of such as by Tenur held of them, or to such as by Natur, Nurtur, or other civil right was du to them: of relieving thir wives: of succoring or educating thir Children: of harboring thir friends: of marrying, christ'n-ing, or burying of them, as occasion requir'd. And finally of any access to the Royal Majesty, upon any grievance ether for righting thir wrongs, or for defending thir rights. Yea, by Statutal Laws, the Statists had variabl wais, ether of thir pleasures to intrap al sorts of Catholics, with a Præmunire, to the loss of thir libertis and estats, as wel real, as personal; or to indanger thir livs, upon new and unheard of Felonis and Traisons, ev'n for the exercis of such maters, as wer, in al ages, held for vertus.

23. Herupon out of ev'ry Pulpit, Press, or Stationers Shop, such invectivs, slanders, infamis, untruths, and lies wer cast upon Priests, as seditios: and upon Catholics, as impios and wicked, as vver without mesur or remedy. For, no Tongue was so forsworn, but was of credit against them; and non, but was reputed fals, in thir defens. Thir houses wer dayly serch'd and rifl'd: Thir Altars, Calices Books, Church-stuff, Beads, &c. vver tak'n from them, and turn'd to commun uses: The nam of Catholic was deny'd them, the Commun-law making for

them, was inverted and turn'd against them: And for the Queen of Scots and thir saks, the nam of Rome was malic'd: the Pope vilifi'd and hated: The Catholic Emperors, Kings and Princes vver traduc'd: And the Catholics themselves becam the trampling-stocks of al Pursuants, Informers, Promoters, and other hungry, needy and merciles peopl, for the covetousnes of thir goods, for the confiscation of thir lands, and for the begging of thir estats, in such sort, as was both outragios and insatiabl. To conclud: The Catholics, som of them from 5000. lib. yearly, som from 2000. lib. and others from 1000. lib. 500. lib. 100. lib. 50. lib. mor or less yearly revenue's, fel to extrem misery, cou'd no wais pleas the Statists, but in being miserabl. VVherupon they endur'd such ravings, pillings and pollings, such exils, impris'nment and torturs, such inflaving of thir pers'ns, and such effusion of thir innocent blood; as cam not short of the *Arrian* persecution itself: Ev'n such as neither ey has seen, nor ear heard of in any Christian commun-welch. So tru follovers vver *Q Elizabeth's Statists*, for the upholding of her pretended titul, of the Vandal project abov mention'd. Al vvhich vvas of the miserabl and lamentabl consequences of *K. Henry's* unlawful Mariage vwith *Anne Bullen*: under

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a princeſs tho of Royal and moſt princely parts: yet nevertheles the daughter of Schiſm, begot'n in ſpight of Rome, in diſgrace of Spain, in prejudice of Scotland, and to the decay and utter overthrow of the Catholic Religion in England. And this, by the inſtigation of her overruling Statists, as aſorſaid: Chap. 6, 7, 8.



### CHAPTER XII.

*The third and fourth grounds; acts, and Statuts laid by the Statists, in the first Parliament of Q. Elizabeth, for the better support of her defectiv titul: The consequences wherof, as wel in the Royal disposition of Q. Eliz. as in the Royal pers'n of Q. Mary of Scotland, are only touch'd here; but are reserv'd for a farther treatis.*

**A**S the Royal Oth & Office towards God, his Church; peace, concord & right of al the peopl in Spiritual maters (by the two former grounds) was violated and prevaricated: so the sam, by

the *third* and *fourth* grounds, touching the preservation of the rights of the *Crown*, was exceeded or prophan'd. VVherof the first of thes later grounds tended explicitly to the enabling *Q. Elizabeth's* titul: the other, implicitly to the disabling of *Q. Mary of France* and *Scotland* her titul to the *Crown* of England.

2. For by the first of the said two later grounds, a recognition of *Q. Elizabeth's* titul to the Imperial *Crown* of this Relm, vvas extorted from the Parliament, and (against the known truth, was acknowledg'd to be rightly, lineally & lawfully descended, and com of the Royal blood, &c. VVheras tho she wer the *natural daughter* of *K. Henry 8*, and therfor may perhaps be said to com of the Royal blood; yet in zel of Truth (which in al the aforesaid grounds was set asid) the Parliament cou'd not say, or avouch her to be *rightly* or *lawfully* descended, or com of the *Royal blood*. For, the *commun-law* of the Relm, no less than the *Spiritual law* of H. Church, which is, and ought to be in *Spiritual* matters, the *commun-law* of the Relm also, utterly disclams thos children for lawful and right, who are born of a Father and a Mother, the father having another former wife, yet living and undivorc'd from him, at the birth of the Issu, vvhich is fully to the point of *Q. Elizabeth's* case.

as is before mor at large declar'd. Nether  
 cou'd the Parliament justly avouch, that  
 without al doubt, ambiguity, scrupul  
 or question, the Imperial estat, place,  
 crowne and digniry of the Relm of En-  
 gland, &c. wer most fully, rightfully,  
 lawfully and intirly invested and incor-  
 porated, united and annext, as right-  
 fully and lawfully, to al intents, cons-  
 tructions and purposes, as the sam wer  
 in the lat K. Henry 3. or in the lat  
 K. Edward 6. or in the lat Q Mary  
 ( of England ) at any time sithence the  
 Act 35. Hen 8. 1. for the limitation of  
 the Croun. For to the plain contrary her-  
 of, al doubts, ambiguities, scrupuls or  
 questions, touching Q Elizabeths incapa-  
 city of the Croun, wer clear'd by K.  
 Henry himself, by a Statut in that point,  
 unrepeal'd : VVherby the mariage of the  
 father and mother vvas declar'd not to ha-  
 bin good, nor consonant to Lawvs, but  
 utterly void, and of non effect, &c. And  
 the Lady Elizabeth, born under that ma-  
 riage, vvas disabl'd to the titul of the  
 Croun, or to any other inheritance, as heir  
 to her father, and as a mater most dis-  
 honorabl, and distant from the du cours of  
 the commun-lawv of the Relm, and against  
 equity, good reas'n and conscience. The  
 lik did Pope Clement, by his Bul 1553.  
 And the sam was vox populi, or the cry  
 of the Peopl, from the making of the

35.H.8.  
a. 1.

28.H.8  
7.

last recited Statute, to this day

3. Also the Crown was not rightfully or lawfully in K. Henry 8. K. Edward 6. or Q. Mary, meerly by force of the Stat. 35. Hen. 8. For they had the same by birth-right or descent: for otherwis the inconcurrence with this several rights, the Parliament had no power or capacity to confer it upon them. But the reference to the Statute 35. Hen. 8. was by the Statists publicly put in, as wel to serv the Queens turn, in cas her birth shou'd be stood upon: as to blanch and qualify those words [rightfully, lineally and lawfully descended, &c.] And yet the pretens of 35. Hen. 8. was so weak, as that Dudley D. of Northumberland affirms the same to be altogether unjust, void, or at least an avoidable Act; and accordingly slighted the same; when he set up the L. Jane against Q. Mary, and before Q. Elizabeth. Also he insisted upon the Act 28. Hen. 8. which disabled them both to succeed in the Crown. For which cause Q. Mary annulled and made void so much of the said Act 29. Hen. 8. as concerned her self: but left the other part, utterly disabling the L. Elizabeth, from being either heir to the Crown (as most dishonorable) or to any other inheritance from her father, altogether unrepealed, and in full force against Q. Elizabeth. Which part of the said Act, 28. Hen. 8. disabling

28. H. 8.  
7.



Q. Elizabeth as aforesaid notwithstanding, the Statists in avoiding the opening of a wound, already (as they pretended) clos'd with time, wou'd nether expressly repeal, nor yet so much as mention, lest upon a reviw, of the Act, the Parliament should be startl'd at it; & so in sted of making, therby to mar al. But they insisted upon a Maxim which sais: *que la couronne devoit ôter toutes sortes de deffauts*, viz. That the Croun being once injoy'd, clears al maner of defaults. VVherin also the Statists wilfully hood-winkr themselves, therby to dazzl the eys and understandings of others For, altho the rightful successor, when he takes the Croun upon him, be *ipso facto* cleared of al attainders, *utlawry*, &c. as acts of the Law; ( in which cases, the King, being sovereign of the Law, may qualifi himself, without any Parliamentary reversal of the attainder, *utlawry* &c. yet the possession of the Croun can nether tak away the natural defect of Bastardy or Illegitimation, nor clear the *usurpation* of princes *de facto* & *non de jure*: ( both which lay in the way, as Q. Elizabeth cam to the Croun, ) as may appear by the three Kings of the hous of Lancaster, viz Henry 4 Henry 5. Henry 6. VVhos possession tho it wer confirm'd by two descents; yet it was of no force to bar or exclud the hous of York. Nether did K. Stephen's *Usurpa-*

1 H. 7. 4



tion disabl the Emperes *Maud*, or *K. Henry* 3 d. her son, in thir tituls. Nor the Vfurpation of *Richard* 3 d. the titul of the children of *K. Edward* 4. Nor yet the proclamation of the *Lady Jane* for *Queen*, derogat from *Q. Marys* right to the Croun. For the said three *Henrys*, the said *Stephen*, *Richard*, and *Jane* wer al Kings or Princes *de facto* only, not *de jure*; in regard that *Bastardy* or Illegitimation, also *Vfurpation* or intrusion be indelibl blos or blurs in the tituls of Princes to the Croun: wherinto *nihil co-inquinatum*, ether with injustice in Act, or with illegality in blood, ought to enter.

4. The fourth and last ground laid down by the Statists, at this first Session of Parliament temp. *Eliz.* was, as it wer, a Contre-scarp or Bulwark, scaunce or anremural for the beter seeming and making good of the said recognition. For, therby it was enacted. That if any person shal compass or imagin to depriv the *Queen*, or the heirs of her body to be begot'n, being King or *Queen* of this Relm, from the stile or Kingly nam of the Croun of the Relm. or to destroy the *Queen*: or any of the heirs of her body, within her dominions, or to depos the *Queen*, or any of the heirs of her body, from the imperial Croun of this Relm, and the sam ima-

9. Ed. 4.  
6. 7. 8.  
9. 10.

1. El. 8.

21 gination shal utter by op n words, &c,  
 22 or shal publish or directly say, that  
 23 the Queen, during her life, is not, or  
 24 ought not to be Queen, or that any other  
 25 person (innuendo Queen of France and  
 26 Scotland) ought to be King or Queen  
 27 so long as any of the heirs of her bo-  
 28 dy shal be in life; Then such Offender  
 29 shal forfeit to the Queen al his goods  
 30 and chatels, and the profit of his Lands,  
 31 during his life. But if any person or  
 32 persons shal by writing, printing,  
 33 overt deed, or act, commit any of  
 34 the offenses aforesaid, it shal be ad-  
 35 judg'd high Traison. This act, ground  
 or Statut, if it had bin made in affir-  
 mance of a rightful titul, it might hav  
 bin wel admitted. But it being made for  
 the supportation of a titul, only *de facto*,  
 against a titul *de jure*, it seems to be  
 tyrannical. Insomuch as al the said four  
 grounds or statuts appear to be founded  
 upon fals pretenses. VVherof the two first  
 wer as directly against God and the rights  
 of *H. Church*, the justice, law and custom  
 of the *Realm* in that point; as thes two  
 be directly against the rightful *King*, and  
 the rights of the *Crown*. And as the other  
 had this mischivous consequence: so thes  
 two produc'd two deplorabl consequences.  
*viz.* the abusing or perverting of the most  
 princely disposition of *Q. Elizabeth*: and  
 the oppression, persecution and martyr-

dom of the glorious *Q. Mary of Scotland.*

The farther and mor particular use of thes two grounds shal (God willing) her-after appeat: ther being alredy in the mean whil mater sufficient laid down to inform the Reader, what mischivos and deplorable consequences followd & proceeded from the unlawful mariage of *K. Henry 8.* with *Anne Bullen*: ev'n such as utterly ruin'd the *Church* and her *libertis*; mightily wrongd the *Crown* and her *prerogatives*, & utterly prevaricated the *Law*, *Rights*, *Iustice* and *Custom* of the *Realm*, especially touching *Spiritual matters*: being the three sacred or principal points, which the ancient *royal Oth* or *Office* invits the royal Majesty to preserv, observ, fulfil and keep from impeachment, violation or diminution.

FINIS.

*[Faint, illegible background text]*

M6





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